PRESBYTERIANISM

IN

NORTH LOUISIANA

B. C. BELL

Celebrating

THE DIAMOND JUBILEE
OF RED RIVER PRESBYTERY

Published by

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of the Synod of Louisiana

1930

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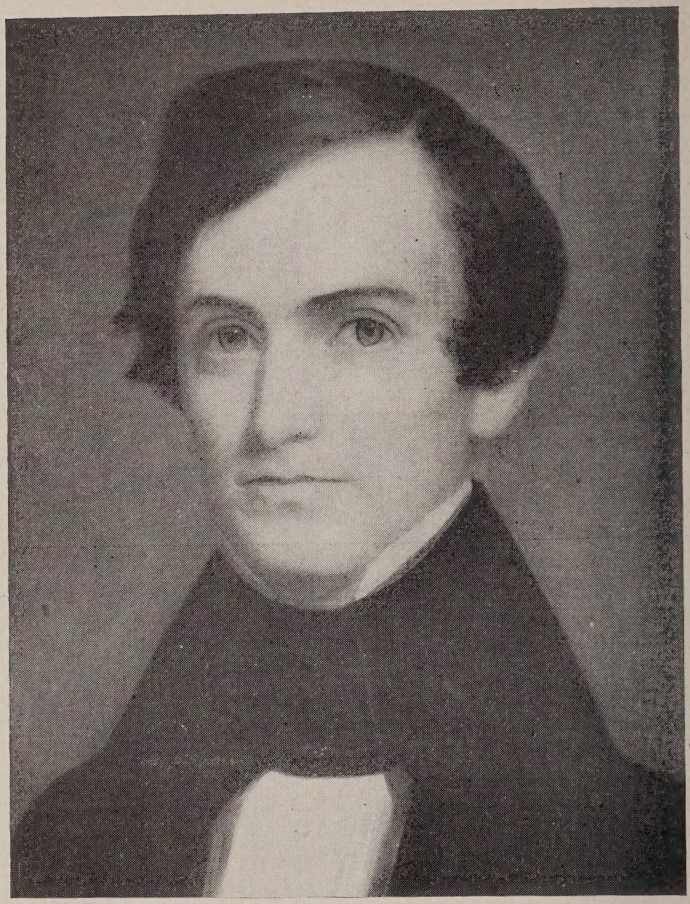

THE REV. J. FRANKLIN FORD
Who may well be called the Father
of Red River Presbytery

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PRESBYTERIANISM

IN

North Louisiana

TO 1929

Compiled By

Rev. B. Charles Bell, A. B., B. D., D. D.

And Approved by

The Presbytery
of Red River

April 16th, 1930

In session at Alabama Church.

Price 25 cents

INTRODUCTORY NOTE

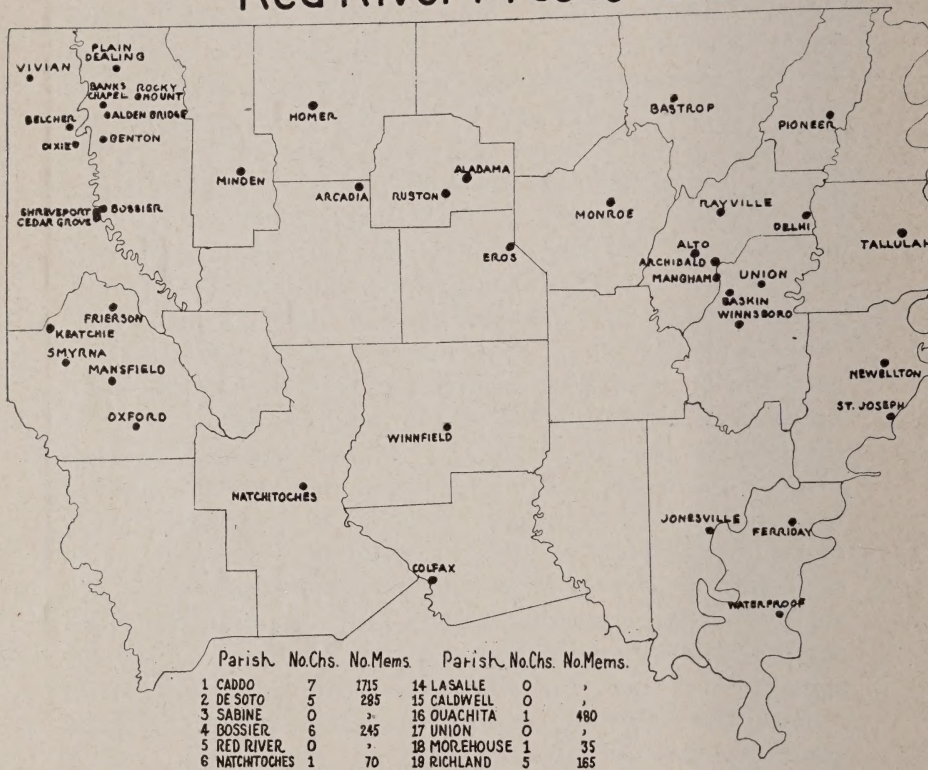
THE history of Red River Presbytery has been prepared as a part of the Presbytery's Diamond Jubilee Program. A special Historical Committee, composed of Rev. R. M. McGehee and Mr. W. E, Glassell, was appointed by the general Jubilee Steering Committee, to collect the materials for the history. This Committee gathered the histories of the several individual churches and copied the salient items from the minutes of Presbytery during the seventy-five years of its history. The general committee went over these materials and decided that they were not yet in suitable shape for printing. The committee decided to omit the local church histories and certain other materials and appointed Rev. B. C. Bell, D. D, to take these materials, gather other materials as he might be able, and compile the whole into a suitable form for the publication. Accordingly, Dr. Bell took the materials already gathered, and made further research for needed materials. In person and by letter he consulted the records of the Synod of Mississippi, of the Synod of Louisiana, and such records as had been collected in the Assembly's Historical Foundation. He also conferred with some of the older citizens and their private records for some missing links in the history. The results were compiled in the following history which was approved by the general committee of Presbytery.

After conferring over the wide range of the materials, embracing the period before the Presbytery was organized and territory not now included in our bounds, it was decided to give the history the name of "THE HISTORY OF PRESBYTERIANISM IN NORTH LOUISIANA."

As such it is herewith submitted as a labor of love and with the hope that it may serve a useful purpose.

Rev. U. B. Currie, Chairman
Rev. Jasper K. Smith, D. D.; Rev. R. M. McGehee.
Rev. B. C. Bell, D. D.; Mr. W. E. Glassell, Committee.

Red River Presbytery



Parish	No.Chs.	No.Mems.	Parish	No.Chs.	No.Mems.
1 CADDO	7	1715	14 LASALLE	0	,
2 DE SOTO	5	285	15 CALDWELL	0	,
3 SABINE	0	,	16 OUACHITA	1	480
4 BOSSIER	6	245	17 UNION	0	,
5 RED RIVER	0	,	18 MOREHOUSE	1	35
6 NATCHITOCHES	1	70	19 RICHLAND	5	165
7 WEBSTER	1	123	20 FRANKLIN	3	90
8 BIENVILLE	1	15	21 CATAHOULA	1	77
9 CLAIBORNE	1	105	22 CONCORDIA	1	35
10 LINCOLN	2	337	23 TENSAS	2	88
11 JACKSON	1	15	24 MADISON	1	65
12 WINN	1	76	25 W. CARROLL	1	30
13 GRANT	1	20	26 E. CARROLL	0	,

A Brief History of Red River Presbytery

THE Presbytery of Red River, as at present (1929) constituted, comprises the twenty-six parishes in North Louisiana, and extends from the Mississippi River to the Texas line, and from the Arkansas line to a line drawn due East and West just above Alexandria. This territory one hundred years ago was a vast wilderness, covered over with virgin forests, undrained swamps, spreading rivers, wild animals, roaming Indians, and a few white settlements. The means of travel and communication were very difficult and dangerous. There were no roads but mere trails through the forests. No railroads were then in existence here. The rivers furnished the chief means of travel and transportation. The health conditions were bad, yellow fever and swamp fever epidemics were frequent and severe. For these reasons immigration passed by our territory to what was considered safer ground in the West, and the settlements made were in the hill country. The rich lowlands of to-day were then considered uninhabitable. Consequently this country was held back in development.

The territory, between the Mississippi River and "A line commencing at the North-east corner of Morehouse Parish, and following the Eastern boundary of said parish until said line produced intersects Red River; thence down said river to its mouth," did not belong to the original territory of Red River Presbytery. It was transferred from Central Mississippi Presbytery and received by this Presbytery on April 2, 1874.

The destitution of this section was thus described as late even as 1891. "We have nine vacant churches in

Mesopotamia, the overflowed district between the waters of the Ouachita and Mississippi rivers and none but an octogenarian 85 years of age and a few consecrated elders, one a poor German with a large family, to carry the Gospel to them. These churches and people need special attention. The land is most fertile but the overflows have crippled their means. The railroads are opening up the country and now is our opportunity."

There is another section which originally belonged to Red River Presbytery but was later returned to Louisiana Presbytery. It is that section in which the Alexandria and DeRidder churches are located. Rev. J. Franklin Ford was once pastor of the Alexandria Church before coming to Shreveport. And we quote this minute: "A new church has been organized (reorganized) in the town of Alexandria with 16 members by Evangelist, Rev. Cyrus Harrington."

The oldest settlement in all our territory was Natchitoches, which was established by the French in 1714 as a trading post with the Indians and named after the Natchitoches tribe of Indians.

Into this territory came settlers from neighboring territory and from distant parts of the country, and along with them came some Presbyterians. Many of these were lost in the mass because they were too isolated from their fellow Presbyterians, but some settled in groups so that they furnished nuclei of Presbyterian Churches to be organized later. Notably among these were the nine churches originally constituting the Presbytery of Red River, viz: Shreveport, Minden, Mansfield, Bethel, Homer, Good Hope, Alabama, Midway, and Mount Zion. In order to get the historical setting of the first Presbytery, we shall give a brief sketch of these churches as far as possible up to the time of the organization of the Presbytery. Also we shall follow this with a few words concerning the ministers of those pioneer days who prepared the way and constituted the first Presbytery.

First Presbyterian Church, Shreveport, Louisiana

The Mother Church

The above building was erected in 1925, fully paid for as a Jubilee Offering in 1929, and dedicated on January 19th, 1930. The Rev. Jasper K. Smith, D. D. is Pastor.

Shreveport

The town of Shreveport was settled in 1830, incorporated in 1839, and the first Presbyterian Church was organized in 1845. "The original record is still in existence, and is of such interest and importance that the initial entry, containing the covenant and signatures of the charter members is copied herewith—"In the month of February, Anno Domini, 1845, was organized in the town of Shreveport, La., by Rev. James Gallagher, a Presbyterian Church, the members thereof subscribing the following profession of faith:

Believing it to be our privilege and duty to devote our hearts and lives to the service of God, in the Gospel of His Son, we, whose names are hereto subscribed, agree to associate ourselves together as a church of Christ, that we may obey His commandments, enjoy his ordinances, and have some humble agency in the promotion of His cause in our country and in the world, and that we may be prepared for His kingdom and meet His approbation in the Great Day. The name by which the church shall be known is THE PRESBYTERIAN CHURCH OF SHREVEPORT. The principles and discipline of the church are those taught at large in the Sacred Scriptures, generally denominated the great doctrines of the Protestant Reformation, and which are summarily contained in the standards of the Presbyterian Church in the United States of America.

Subscribers: A. V. Lee, Robert Willis, Bethunia B. Willis, Eliza Watson, T. A. Williamson, M. B. Willis, L. B. Willis, Emily E. Lewis, Sarah B. Lea, Mary A. Lea, Ann Curry, Jane Curry, James A. Black, John M. Lewis, Lohn W. Morris, Jonathan Dodge, E. W. Bancroft, Mary C. Hartfuff, Hannah Pollock, and a colored girl belonging to Mr. Lea.

Among the first elders of the church were James H. Black, John M. Lewis, and W. H. Fleming, all elders in 1845, the year in which the church was organized. There is no available information as to the first deacons.

On July 14, 1849, the stockholders of the Presbyterian Church of Shreveport, La., met and elected the following trustees: L. P. Crain, Wm. H. Fleming, J. M. Lewis, J. W. Morris and Mathew Watson. In 1850 J. C. Beall was elected a trustee.

Rev. James Gallagher, the founder, served this church for two years, and was succeeded by Rev. S. P. Helme, who also served for two years until 1850.

Where the congregation worshipped for the first six years is not known, but on February 10, 1851, a building committee was appointed to attend to the erection of a church, consisting of J. C. Beall, E. H. Jordan, M. Watson, J. M. Lewis, and L. P. Crain. The first church edifice was erected under the ministry of Rev. J. Franklin Ford, who served the congregation at this time, from 1850 until 1856. Rev. Mr. Ford was a much beloved man and is tenderly remembered by some of the older residents of Shreveport who speak of his scholarly attainments and splendid gifts as a minister of the gospel, and recall that preceding his ministry in Shreveport he founded and was the first minister of the First Presbyterian Church in Alexandria, La. He was a graduate of Princeton Seminary, and this little church in Shreveport was blessed with some of the best years of this able minister's life. He was the father of Mrs. T. C. Lewis of Shreveport.

The first church building was a beautiful brick edifice, on the west side of Market Street, between Milam and Crockett streets. The basement of the church, which was a large edifice, was set apart for the use of the colored people in their worship and was occupied by them for many years.

The pews of this early church, according to an old custom, were sold and rented to members. The record of the trustees of those days shows that bidders were invited and the choice pews, being those between pulpit and gallery, were sold for not less than $25.00 per annum. There are also official papers on file in the Caddo parish courthouse giving evidence of the sale of pews in this church. Evidently, much of the maintenance fund was realized under this plan.

The epidemic of yellow fever in 1853, which swept the whole of Shreveport with fearful ravages, took away by death some of the leading members of this church. In the records of the Board of Trustees sorrowful mention is made of the death of William F. Fleming, and John W. Morris.

On January 1, 1855, T. H. Morris was elected trustee of this church, later on was made an elder, and for forty years, until his death on September 9, 1894, was superintendent of the Sabbath School. A memorial tablet of

marble placed in the church attests the love in which he was held by the congregation." (Copied from the sketch of the church).

Minden

Settlements were made in and near Minden about this time. Germantown and Overton were early settlements, which later gave way in favor of Minden. Rev. A. R. Banks preached at Overton as early as 1838 and together with Rev. John Boggs conducted a series of meetings in Minden in 1840. The following is taken from the sketch of the Minden Church:

As the early Sessional records of this church have been lost for many years, we have been compelled to secure our information from less direct sources. One chapter in a brief history of Claiborne Parish by B. M. Hulse is devoted to the record of Presbyterianism in our section of the country and upon this we draw to a considerable degree. Additional information is gotten from clippings from newspapers that happen to be in our possession, and from correspondence with descendants of those associated with the early history of our church.

Forming Parish Lines

As Presbyterianism is associated with the very earliest history of the section, we insert the following record: Claiborne Parish, in its earliest existence seems to have embraced all that territory of North Louisiana from the Ouachita River on the East, Arkansas on the North, Red River on the West and on the South by Township No. 13, as approved by the State Legislature on March 13, 1928. In 1843, Bossier Parish was cut off. Then in 1845, as the county was being rapidly settled from the old states, Jackson Parish was sliced off. In 1848, Bienville Parish was taken from it; and in 1871, Webster Parish of which Minden is the Parish seat, was formed; and finally Lincoln was formed in 1873. Prior to hese subdivisions, there coln was formed in 1873. Prior to these subdivisions, there was a sttlement about three miles from what is now known as Minden, that was called Overton, and it was settled at the head of navigation on Bayou Dorcheat. For a time Overton was the seat of Claiborne Parish, but on account of overflows and unhealthy conditions Overton had to be abandoned.

The people of Overton then became absorbed by Minden which was founded by Mr. Chas. Veeder in the year 1837. In February 1871, when Webster Parish was created, Minden was made Parish seat of Webster Parish. Today grave stones of some of the ancestors of Minden's oldest inhabitants mark the old site of Overton, and on these stones are names that are to be found still, through descendents, on the roll of the Minden Presbyterian Church.

Presbyterianism Introduced.

The first Presbyterian minister to preach in this section was Rev. A. R. Banks, then of Springhill, Ark. He addressed a small congregation in the courthouse at Overton in 1838.

In 1839, or 1840, Rev. A. R. Banks and Rev. John Boggs conducted a series of meetings in Minden. At this meeting some 12 or 15 people were converted, among whom were some of the leading citizens of the town and parish. It appears that no church was organized at that time. But after this meeting, Rev. John Boggs continued to reside in Minden, preaching and teaching for a period of nearly two years, when his health failed. He then moved to South Carolina or Virginia. He died in Abbeville District, South Carolina, we understand, in 1843, or 1844. He was a native of Savannah, Ga.

Organization Effected

The First Presbyterian Church in the Parish of Claiborne, then embracing Webster, was organized in August, 1851, at Midway, 2 miles south of Athens and less than 20 miles east of Minden, by Rev. J. Franklin Ford, then of Shreveport.

In 1852, Rev. J. T. Davidson, a Presbyterian minister, moved to Homer. He found but one Presbyterian in the community outside his own family. However, he began his labors as evengelist and supported himself and family by teaching school. He labored under many difficulties but he seems to have overcome them. He eventually organized churches at Homer and at a "number of other points" (Hulse).

The Minden Presbyterian Church was organized in 1847 (Silas McIver). On the 12th of February, 1854, Rev. John E. Davidson, brother of Rev. J. T. Davidson was installed pastor of the Minden Church by Rev. J.

Franklin Ford, who preached the sermon and by Rev. S. P. Helme, who gave the charges to pastor and people. He preached to the Minden people about eight months when his health failed. He then went to his father's home near Athens, La., where after a lingering and painful illness of some months, he died.

Homer

Homer became the parish site of Claiborne Parish in 1848, having supplanted Athens which had been the site heretofore. From the records of the Homer Church we cull the following account of the organization of the Presbyterian Church.

"On November 4, 1851, after Divine Service in the Baptist Church, Homer, La., the following persons requested that a Presbyterian Church should be organized under the name and style of the PRESBYTERIAN CHURCH OF HOMER." A. J. Reynolds and Margaret Reynolds from the Newman Church, Georgia, Martha J. Davidson and Jane G. Davidson from the LaGrange Church, Georgia, Dinsmore Neely from the Centerville Church, Alabama, and Mary C. Allen from the Cumberland Presbyterian Church, Homer, La.

The following were duly elected and ordained to the office of Ruling Elder of the Presbyterian Church of Homer, viz: A. J. Reynolds and Dinsmore Neely.

(Signed) J. Franklin Ford.

"In the fall of 1852 Rev. Jos. T. Davidson (son of Johnn moved with his family from LaGrange, Ga., and located at Homer, where his sister, Mrs. Jane Smith, was living. He began his labors as an evangelist, supporting himself and family by teaching school. He labored under great difficulties in a frontier country, and this pioneer of Presbyterianism organized (revived) a church at Homer, 1852, and a number of other points. Joseph H. Gill was elder of Homer Church; also David R. Evans, in its early days." (Mrs. H. L. Stone).

(Rev. B. F. Peters, writing in the Southwestern Presbyterian of November 30, 1893, states that he also had preached at Homer prior to the above date and had some part in the foundation of the church there).

Bethel-Keatchie

About the year 1848 there was organized by authority of Louisiana Presbytery, in a log schoolhouse by Rev. S.

P. Helme a Church to which the name of Bethel was given. This church was situated on the Logansport road 15 miles south of Shreveport.

It is worthy of notice that this was the first frame house of worship erected in Louisiana west of the Mississippi River.

The names of the first ruling elders were Job Hobbs, and W. M. Lee. Later Dr. J. D. Wylie, Thos. P. Hall, Alfred Simpson and Robert Jones served in the same capacity. Most of the members having moved away from the neighborhood, the place of worship was moved to Keatchie ten miles further south. The last sermon preached in Bethel Church was by Rev. B. F. Peters in 1855. In 1856 the house was sold and the funds were used in erecting the church at Keatchie, which was finished under the ministry of Mr. Peters in 1858 and in 1859 Presbytery changed the name to Keatchie. Rev. S. P. Helme served the Bethel Church until 1850, when he was succeeded by Rev. J. Franklin Ford, who in turn was succeeded by Rev. B. F. Peters. Rev. Edward Eells followed Mr. Peters. When Mr. Eells arrived in Keatchie in 1859, he found the following ruling elders: Alfred Simpson, T. P. Hall, Robert Jones, and Augustus Conway. Also the following members: Mrs. Susana Styles, Mrs. Virginia Pugh, Mrs. Mary Jones, Mrs. Conway, Charles F. Harris, Mrs. Charles F. Harris, Mrs. Nancy Gamble, Mrs. Susan McMichael, Mrs. Amanda Mason, Dr. Willis, Battle Eatman, Mrs. Battle Eatman, Henry Story, Mrs. Henry Story, Dumpy Eatman. Ten negro servants of Mr. T. P. Hall, were also members."

(U. B. Currie).

Rev. B. F. Peters wrote as follows in the Southwestern Presbyterian of 1893: "In 1855, I began preaching occasionally in passing at Keatchie. In May 1858, I dedicated the church at Keatchie, then the finest church building in North Louisiana, except the Presbyterian Church in Shreveport, built by the untiring, devoted, energy of Bro. Ford."

In 1860, the manse was constructed at Keatchie, and Rev. Mr. Eells wrote: "The new parsonage was ready for occupancy and many happy days I spent there."

Good Hope - Frierson Memorial

In the summer of 1852 a Presbyterian Church was organized by Rev. J. F. Ford at the residence of Robert D. D. Frierson, DeSoto Parish, Louisiana. The membership consisted of the following, viz: George M. Eldrege, Geo. P. Frierson, Charles D. Frierson, Mrs. Charles D. Frierson, Mrs. Emma E. Eldrege and twenty-two negro servants of the white members.

They named the church Good Hope in memory of the

DR. GEORGE P. FRIERSON

one in Lowndes County, Alabama, whence they had recently come. The organization was held together by the means of prayer meetings, in the houses of the various members, until about the year 1853, when a church building was erected. Rev. B. F. Peters was the first pastor of the Good Hope Church, being called to that position sometime in 1855. The church was not established upon a firm basis, and although the growth was slow, it was steady. Most of the incoming members were negroes. Rev. Mr. Peters continued in charge preaching once a month until 1858 when he gave up the church to go to Alabama.

Dr. George P. Frierson represented this Church in the organization of the Presbytery, thus the whole history of the Presbytery has been thus far linked together by this honored name. The Good Hope church was later divided most agreeably to all, the colored members retaining

the name and the white members taking the name of Kingston until the church was moved nearer Frieron, La., when it took the name of Frierson Memorial. Having served its generation well, this Church was dissolved in 1926, the members being transferred to the First Presbyterian Church of Shreveport.

Mansfield

The records of this church show that in 1853, Rev. John Franklin Ford of Shreveport and two Ruling Elders, Messrs. Flores and R. W. McElhenny, organized the church, and in 1854 the organization was represented by an elder in the Red River Presbytery. R. W. McElhenny came to DeSoto from Talladega, Alabama, having served as elder of the Talladega church. He died during the war between the states, leaving four daughters and many grand children to come to love and reverence his name, for like Enoch of the Bible, he walked with God.

Alabama Church

The name of this church also appears upon the first roll of the Presbytery. It must have been at the time in the process of organization, as it is stated that the church was organized by Rev. James M. Hall, who himself was ordained by the first Presbytery. This church was located in Lincoln Parish, and was originally composed of a colony of Presbyterians who migrated from Alabama (hence the name) and who before then had come from North Carolina. This church has been a fruitful church during all its history. The church was organized in February of 1854, about the same time that the Presbytery was organized.

Midway

"In 1851, Mr. John Davidson moved to Louisiana near Athens from La Grange, Georgia. (He came from Fairfield District, S. C., originally). He requested Rev. J. Franklin Ford of Shreveport to come to Athens, a distance of about 40 miles to organize a church, the first Presbyterian church organized in Claiborne Parish. The church was organized about two miles south of Athens (near Davidson home) in a log school house and called Midway. Families represented in this Church were Davidson, Simonton, Brownfield, Calhoun, Reynolds, and Hulse. The organization was soon moved to Athens."—Mrs. H. L. Stone.

Mr. Felix Simonton represented this Church in the first Presbytery.

Mount Zion

Mount Zion church was located in the northern part of Caddo parish, somewhere close to the present town of Mooringsport. It was included in the first Presbytery, and was represented by Mr. Angus Currie. He represented the Church again in 1857. On March 22nd, 1860, the Church was represented in Presbytery by Mr. Lachlin Currie. From 1873 to 1884, the Church was represented five times in Presbytery by Mr. B. H. Bickham. Rev. John Glassell served this church for a while, riding all the way from his home in Mansfield on horseback to make his appointments. In the Narrative of Presbytery in 1883, mention is made of a revival held in this church during which some souls were added to the Church.

Trinity Church

While Trinity Church was not at the organization of the Presbytery, yet because of her early history and connection with the Presbytery, we give the following items of interest. "In the year 1849, the Mississippi Presbytery passed some resolutions respecting the necessity of visiting Trinity and the surrounding country. Accordingly, Rev. B. H. Williams of Pine Ridge Church and Rev. Joseph Stratton of Natchez were appointed to visit this section of the country.

"In 1849, Rev. B. H. Williams and Rev. J. Wilson visited Trinity and the surrounding country. Mr. Harvey Chamberlin and family residing six miles above Trinity on Tensas River came to live there early in that year. Their's was the only Presbyterian family residing in this section of the country. Their house was considered the home of the ministers. Mr. Chamberlin and wife were anxious to secure a Presbyterian minister for this field.

Rev. B. H. Williams and Rev. J. Wilson, with Mr. Chamberlin, made several visits to Trinity and surrounding country and Concord Church in Concordia Parish. They secured a mission building for school and religious purposes, and preaching at this Church and Trinity. Several efforts were made to secure a minister. Mr. and Mrs. Chamberlin left word with Mr. Herman Parchard, agent of the Tract Society in New Orleans, that they were in need of a minister. Soon after this Rev. Robert Camp-

bell was in New Orleans in search of a vacant field and was told of this country by Mr. Pachard. At Mr. Pachard's request he visited the field and in September 1854 moved his family to Trinity and settled there.

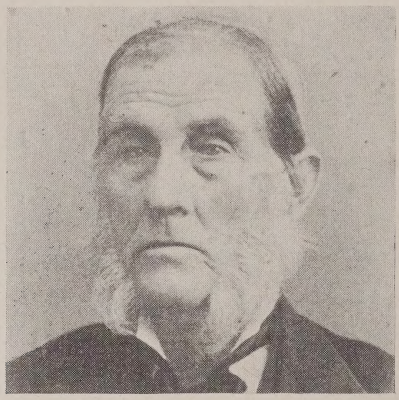
"The Presbyterian Church at Trinity, La., was organized on the 20th of April 1856. The ministers officiating were Rev. Thomas A. Cleland, Rev. C. M. Atkinson and Rev. Robert Campbell. Mr. Harvey Chamberlin was elected and ordained a ruling elder. Rev. Robert Campbell served this church and taught a school for three or four years. In the year 1858 a substantial brick church was erected in Trinity on a lot donated by Gen. St. John R. Liddell at a cost of between $5000 and $6000. This church was dedicated in the spring of 1859 by Dr. Joseph Stratton of Natchez, Mississippi."—(See sketch of Trinity Church).

So much for the churches which composed the first Presbytery. Their later history may be learned from their individual church records.

About the same time that Rev. James Gallagher was organizing the church in Shreveport, the records of Central Mississippi Presbytery show that Rev. T. H. Cleland was beginning his ministry to the church at Lake Providence, La. This was in 1844. He also ministered to a church at Pecan Grove also in East Carroll Parish. There was also a church of 100 members located at Milliken's Bend in this parish. These churches located in precarious situations and subject to adverse conditions did not survive. The Lake Providence Church was inundated by the river. The original communion service is still treasured by one of the families in Lake Providence. These three churches were not located within the original bounds of Red River Presbytery, but within her present territory. The territory embracing these churches belonged to the Central Mississippi Presbytery, while the territory originally constituting our bounds belonged to the Louisiana Presbytery, both of which Presbyteries belonged to the Synod of Mississippi.

Thus it will be seen how small were the beginnings of Presbyterianism within these bounds, and under what fearful hardships and disadvantages those pioneers had to serve. But they were men of iron will and steel nerve. They endured hardships of every description. They walked and rode horseback over mud and through swamps, often taking weeks to make their rounds of the preaching

appointments. It is stated that Rev. J. T. Balch who labored at Minden for a while had walked all the way from his home in Greenville, Tenn., to Princton, N. J., for his education. These men "endured hardness" in real Apostolic fashion.



REV. A. R. BANKS

THERE is one other name which deserves a place in this record and which we most heartily recognize. It is the honored name of Rev. A. R. Banks, who figured so largely in the early history of our churches. While he did not become a member of this Presbytery until 1868, yet he was perhaps the first Presbyterian preacher who ever preached in our bounds. Tradition says (J. T. Manry) that Mr. Banks passed through Shreveport in 1836, spending the night with Col. Shreve, the founder of Shreveport, on his missionary tours of this country. Mr. Banks' home was in Spring Hill, Ark., but made many trips into this country preaching and teaching. He preached and taught in old Overton and in Minden, and later devoted 23 years to the churches of Rocky Mount and Banks Chapel. (See his memorial).

"As early as 1838, Rev. A. R. Banks, a Presbyterian minister of Spring Hill, Ark., preached an occasional sermon in Claiborne Parish in passing through; once in 1838 at old Overton, when the courthouse was there (1837-1846); once in Allen's settlement; once at Athens, when Athens was the parish site (1846-1848). In 1839 or '40, Rev. A. R. Banks and Rev. John Boggs conducted a series of services at Minden, resulting in the conversion of 12 or 15 persons, leading citizens of the town, but no church was organized."—(Mrs. H. L. Stone).

EVENTFUL 1854

WE NOW come to the memorable year of 1854. For several years the need of a separate Presbytery had been felt by these North Louisiana Presbyterians and the desire had been expressed to the Synod of Mississippi. Accordingly that Synod at its meeting in 1852 had appointed a committee to consider and report on this proposal. During the year they considered it, but it had been denied before because of the very weakness of the churches in these bounds and it now looked as if the same fate awaited it.

From Rev. B. F. Peters in the Southwestern Presbyterian we quote: "In 1853, Bro. John Davidson, just out from Princeton, and myself, crossed on horseback the Mississippi bottom from Monroe to Vicksburg to attend Synod at Jackson, Miss. We were both licentiates. Our object was to be ordained and with Bros. Ford and Helme to get Red River Presbytery created."

The Charter

The committee on the proposed new presbytery reported and the Synod took the following action, viz:

Jackson, Miss., Dec. 17, 1853

To the Rev. Messrs. J. Franklin Ford, S. P. Helme, and John E. Davidson:

Dear Brethren:

The following is an extract from the minutes of the Synod of Mississippi, viz:

Resolved, That this Synod form a new Presbytery, to be called the Presbytery of Red River; which shall be bounded as follows, viz. North by the state line of Louisiana; East by a line commencing at the North-east corner of Morehouse Parish, and following the Eastern boundary of said parish until said line produced intersects Red River; thence down said river to its mouth; and thence due West to the State line.

This Presbytery is to be composed of the Rev. J. Franklin Ford, and the Rev. S. P. Helme, to be detached from the Presbytery of Louisiana, and the Rev. John E. Davidson, to be detached from the Presbytery of Tombeckbee, and all the churches within said bounds.

The above Presbytery to meet in Minden Church on Friday before the Second Sabbath of February next at 11

o'clock A. M., and that the Rev. J. Franklin Ford preach the opening sermon and preside until said Presbytery be fully organized.

(True copy from the original minutes).

Signed:

J. B. Stratton, Moderator.

S. R. Frierson, Clerk.

Organization

(Minutes of First Meeting)

First Meeting:

Minden, La., Feb. 10, 1854

In accordance with the above order of the Synod of Mississippi, the Presbytery of Red River met at Minden on the 10th of February, 1854, and was opened with a sermon by the Rev. J. Franklin Ford, from Hebrew 12:1 and after sermon, was constituted with prayer.

The roll being called, the following persons answered to their names:

Ministers: Rev. Messrs. J. Franklin Ford, J. E. Davidson, S. P. Helme.

Ruling Elders: Messrs. Dr. J. G. McKemie, Minden Church; D. Neely, Homer Church; F. Symington, Midway Church; Dr. Geo. P. Frierson, Good Hope Church; L. Smith, Alabama Church; J. M. Lewis, Shreveport Church.

Rev. J. Franklin Ford was chosen Moderator, and Dr. Geo. P. Frierson temporary clerk.

Rev. B. F. Peters presented a letter of dismission from the Presbytery of Louisiana, and requested to be received into this Presbytery.

On motion, the usual examination required by the General Assembly in such cases, was dispensed with, in consequence of his recent examination before the members of this Presbytery while it constituted a part of the Presbytery of Louisiana; and he was received.

Mr. Joseph T. Davidson, a licentiate of the Presbytery of Flint River, having been dismissed to join the Presbytery of Louisiana, was at his request, received under the care of this Presbytery.

Mr. James M. Hall, a licentiate of the Presbytery of Louisville, presented a letter of dismission, and was received under the care of this Presbytery.

The licentiates, Messrs. Davidson and Hall, requested to be ordained as Evangelists, whereupon it was—

RESOLVED, that it be the order of the day tomorrow morning at 8:30 o'clock to examine them with a view to their ordination.

The call of the Minden Church for the Pastoral services of the Rev. J. E. Davidson, was regularly brought before the Presbytery, and ordered to be placed in his hands. He signified his acceptance of the same, and it was—

RESOLVED, That he be installed at 3 o'clock P. M. on Sabbath next; that the Moderator preach the sermon, and that the Rev. S. P. Helme give the charge to the Pastor and people.

Rev. S. P. Helme and Geo. M. Eldridge, ruling Elder of the Good Hope Church, were elected Commissioners to the General Assembly to be held at Buffalo, New York, in May next. And the Rev. J. Franklin Ford and J. M. Lewis, ruling Elder of the Shreveport Church, were chosen their alternates.

Rev. Messrs. Ford and Davidson, and Elders Lewis, Neely and Frierson were appointed a committee to assess the churches for Commissioner's funds.

RESOLVED, That it be a standing rule of this Prestery, that each member of the Presbytery pay a tax of 50 cents at each semi-annual meeting.

RESOLVED, That the regular semi-annual meetings of this Presbytery will be held on the Thursday before 4th Sabbath in March, and the Thursday before the 3rd Sabbath in September of each year.

Rev. J. Franklin Ford was elected stated Clerk of Presbytery.

J. M. Lewis, ruling Elder of the Shreveport Church, was elected Treasurer of Presbytery.

Shreveport was selected as the place for the next meeting of Presbytery—Presbyterian Church—time 7 o'clock P. M.

Rev. Messrs. Ford and Helme were appointed a committee of Missions.

RESOLVED, That it be the order of the day for 3 o'clock P. M. tomorrow to hold a free conversation on the state of religion within our bounds.

Adjourned to meet tomorrow morning at 8:30.

Closed with prayer.

Saturday, February 11, 1854.

Presbytery met and was opened with prayer.

Members present as on yesterday.

The candidates for Ordination, Messrs. Hall and Davidson, were examined on the Languages, Philosophy, Theology, Church History and Government and the Sacraments, and their examination sustained as satisfactory.

Mr. Joseph Davidson then preached his trial sermon from Rom. 5:19, which was also approved and sustained.

RESOLVED, That it be a standing rule of Presbytery that a sermon on Domestic Missions be preached at each semi-annual meeting and a collection taken up in aid of that object.

Rev. B. F. Peters was appointed to preach said sermon in Shreveport during the session of Presbytery in September next.

Rev. J. E. Davidson and Elders Lewis and Symington were appointed a committee to draw up a report to the General Assembly on the State of Religion.

The Committee on Commissioner's fund, reported the following assessment of the Churches for that purpose, which was adopted, viz:

Alabama Church	$12.00
Homer Church	10.00
Midway Church	7.00
Minden Church	15.00
Mansfield Church	8.00
Good Hope Church	7.00
Bethel Church	7.00
Mount Zion Church	7.00
Shreveport Church	20.00

Recess until 3 o'clock.

After recess Presbytery met and held a free conversation on the state of religion.

The Moderator and Dr. McKemie were appointed a committee to prepare a Presbyterial report to the General Assembly.

Mr. Hall was then called on to read his trial sermon from Is. 8:28, which was sustained. Whereupon it was

RESOLVED, That Messrs. Hall and Davidson be ordained this evening at 7 o'clock; that the Rev. Mr. Helme preach the sermon; the Moderator preside, propose the questions and make the Ordination prayer; and Rev. Mr. Peters give the charge to the Evangelists.

Recess till 7 o'clock P. M.

Presbytery met after recess and proceeded to the ordination of Messrs. Hall and Davidson; and after the services they took their seats in Presbytery.

Rev. Messrs. Peters, Hall and Joseph Davidson were appointed to hold a three days meeting at Homer and report to Presbytery at its next meeting.

Rev. John E. Davidson was appointed to preach two Sabbaths in the Parish of Bossier and Rev. Mr. Helme two Sabbaths in the Parish of DeSoto, and report at the next meeting of Presbytery.

Messrs. Joseph Davidson and Hall were appointed to visit Arcadia, hold religious services, and if advisable, organize a church.

RESOLVED, That each minister of this Presbytery be required to preach a sermon on the claims of each of the Boards of our Church during the ensuing year, and take up a collection in aid of each of said Boards.

RESOLVED, That the Ministers and Elders of this Presbytery be earnestly requested to take an active part in the circulation of the Home and Foreign Record, and some one of our weekly religious papers.

RESOLVED, That Presbytery rejoices in the successful establishment of the Collegiate Institute of the Rev. Mr. Helme in the vicinity of Shreveport, and most cordially recommends it to the patronage of all the friends of education.

The Stated Clerk was requested to publish extracts from the Minutes of Presbytery in the "Presbyterian" and "Southern Presbyterian."

The Moderator was requested to procure as speedily as possible a Colporter to circulate the books of our Board of Publication, within the bounds of this Presbytery.

RESOLVED, That the thanks of Presbytery be returned to the good people of Minden for their generous hospitality to its members, and to the Methodist brethren for the use of their house of worship.

Adjourned to meet at sunrise on Monday morning next.

Closed with prayer.

—:—

Monday, February 13, 1854.

Presbytery met and was opened with prayer.

The Minutes were read and approved.

The Committee on the Presbyterian report to the General Assembly, reported. Report adopted.

Presbytery adjourned to meet in the Presbyterian Church in Shreveport, Thursday before the 3rd Sabbath in September next, at 7 o'clock, P. M.

Closed with singing, prayer and the Apostolic benediction.

J. Franklin Ford, Moderator.

Geo. P. Frierson, Clerk.

FIRST STATISTICAL REPORT

of Red River Presbytery to the General Assembly in 1855

Number of churches	12
Number of ministers	6
Number of members	179
Total contributions	$108.00

Churches and number of members:

Shreveport	34
Bethel	16
Good Hope	24
Mount Zion	16
Ebenezer	6
Homer	11
Midway	13
Salem	3
Alabama	34
Minden	15
Mansfield	7

Total contributions of all the Churches:

Domestic Missions	$58.00
Foreign Missions	$20.00
Publication	$10.00
Church Extension	$10.00
Presbyterial	$10.00
Total	$108.00

(Copied from minutes of General Assembly)

Presbyterianism, a Living Organism

DURING the seventy-five years of the life of Red River Presbytery, it has held stated meetings, annually and semi-annually and often times it has met in special meetings to consider matters of urgent importance. It has kept a detailed record of all its proceedings, which records have been typewritten and bound in three volumes. But these records are largely statistical and in abbreviated form, and therefore do not convey their full significance to those who are not acquainted with such proceedings. Furthermore, the records of Presbyterianism in North Louisiana are the history of a living organism like a great tree with many roots and branches as well as a trunk. Therefore, while the trunk and roots may be in the organized presbytery, its branches and fruits are to be found throughout its bounds and even reaching thru out the whole world. It works have been done almost entirely through subordinate organizations, as committees, societies, associations, local churches, and other agencies of the Presbytery, all of which have been authorized, directed, and approved by the Presbytery. It is proposed, therefore, to give an account of the development of Presbyterianism in North Louisiana as manifested through these agencies of Presbytery. They are: Home Mission, Foreign Mission, Evangelism, Ministerial Education, Woman's Work, Men's Work, Home Mission Day, the Red River Presbyterianism, the Diamond Jubilee, and the Trustees, which is the holding organization of Presbytery.

HOME MISSIONS

IT WAS a courageous effort which our fathers made in those early days, when there was so much to be done and so little to do it with. But with heroic faith they set themselves at once to the task. The first committee ever appointed by the Presbytery of Red River was a Home Mission Committee. It was composed of Rev. J. Franklin Ford and Rev. S. P. Helme. The policy recommended by this committee and adopted by the Presbytery we set forth in the following action, viz:

"RESOLVED, That it be a standing rule of Presbytery that a sermon on Domestic Missions be preached at each semi-annual meeting, and a collection be taken up in aid

of that object. Rev. B. F. Peters was appointed to preach that sermon."

"Rev. Messrs. Peters, Hall, and Joseph Davidson were appointed to hold a three days meeting at Homer and report to Presbytery at its next meeting. Rev. John E. Davidson was appointed to preach two Sabbaths in the parish of Bossier, and Rev. Mr. Helme to preach two Sabbaths in the parish of DeSoto, and report to the next meeting of Presbytery. Messrs. Joseph Davidson and Hall were appointed to visit Arcadia, hold religious services, and if advisable, organize a church."—Minutes.

Thus the first Presbytery committed and consecrated itself to the great task of Home Missions, from which it has never swerved. This has always been the first and most important business at every meeting of Presbytery.

Of course, a Presbytery so weak in every way, except faith and having so much undevelpoed territory, could not stand alone, nor accomplish this task without the aid of the stronger portion of the Church. And this aid was early, though sparingly, forthcoming. It came from the general board of Domestic Missions, and from individuals and was used in support of colporters, evangelists, and pastors.

Throughout the 75 years of its history, the Home Mission Committee has been the strong arm of the Presbytery. And without this means, the Presbytery could not have even lived much less have accomplished its supreme task. How well this committee has functioned may be seen in part in the growth of the Presbytery from the small beginning. This committee has had a part in the building or support of every church and manse in the Presbytery, except perhaps two. This committee has had a most remarkable history of achievements, equaled by few if any other similar committee anywhere. One distinguishing feature has been that it has always made the means at its command count for double duty or more in the work entrusted to its hands.

In the early days, when means and men were so scarce, the committee itself went out to do much of the work and called upon the ministers to assist graciously in the pioneer work. Thus we see Mr. Ford leaving his pastorate in Shreveport and going out to organize churches at Minden, Mansfield, Good Hope, Midway, Homer, etc. We see Messrs. Peters, Daivdson and Helme going out under the direction of the committee.

Worthy successors of Rev. J. Franklin Ford as chairman of this vital committee have been Dr. W. C. Dunlap, Dr. Matthew Van Lear, Dr. L. P. Bowen, Rev. U. B. Currie, Rev. G. D. Booth, Dr. Jasper K. Smith, Rev. H. M. McLain, Rev. W. F. O'Kelley. Some of the strongest men of the Presbytery, both ministers and laymen, have served on the committee during the years of its history.

Usually the Presbytery has placed the evangelistic work either under this committee or coordinated it with this committee's work. This was particularly the case with the Laymen's Evangelist, Rev. B. C. Bell, who began his labors in the Presbytery in December, 1918.

The Presbytery has also placed two superintendents of Home Missions under this committee, viz: Rev. H. M. McLain, 1920-1922, and Rev. B. C. Bell, 1922 to present.

The Presbytery has approved two important agencies which have been used most effectively by this committee in its work.

The Annual Home Mission Day

The Presbytery of Red River in session at Mansfield, October 11, 1922, recognizing that our Home Mission work is a partnership in which every Presbyterian in North Louisiana is a partner, decided that it would set apart one day in every year for the purpose of taking stock, declaring dividends, and providing for larger investments.

The object of this institution is set forth as threefold, viz:

1. Educational. To give information concerning our work, its needs, its operation, and its results.

2. Inspirational. To arouse greater interest and zeal in this fundamental work of the church.

3. Financial. To make this an occasion to bring up all back pastor's salaries where any are due and offer an opportunity for freewill offerings to the needy work of Home Missions.

The plan consists in holding a special service in every church in the Presbytery, on this day, in which somebody who feels the urge and sees the vision of Home Missions shall present the Cause to our people for their information, inspiration, and encouragement. The plan also includes the appointment of a representtaive of Home Missions in each congregation who will have charge of all preparations for the day in his church and assist the

speaker in every way possible.

There have been eight observances of this day and always with most helpful results. The offerings have varied with conditions and needs. The greatest offering was the Jubilee Offering in 1929, which amounted to $1738.61.

The Red River Presbyterian

Along with the Home Mission Day was born "The Red River Presbyterian." This is a quarterly paper or bulletin, issued by the committee, usually in 2000 copies, conveying reports of the many works of Presbytery, and plans for further work. It is edited by the Superintendent, Chairman of Home Missions, and the Stated Clerk of Presbytery.

The resources of the committee, though meagre at the beginning, have steadily grown with the years and with the work, until now the annual resources of the committee amount to about $10,000.00. This has been expended in pastors' salaries, evangelistic services, and in assisting in the building of churches and manses. Nearly every church and manse in the Presbytery has at some time been assisted by this committee. A remarkable fact about this fund is that the barrel of meal does not waste nor the cruse of oil fail. One principle has always guided this committee. They never incur any debt, nor have they ever promised what they could not perform.

This committee at present (1930) consists of Rev. U. B. Currie, chairman; Rev. B. C. Bell, D. D., suprintendent; Rev. W. F. O'Kelley, treasurer; Rev. Jasper K. Smith, D. D., Mr. John Glassell, Mr. Henry Rose, Mr. C. M. Hutton, and Col. F. P. Stubbs.

Whenever any extraordinary need or emergency has arisen in the Presbytery this committee has made provision and come to the relief of the distressed portions. When the Natchitoches Church was burned in 1921, this committee raised $2500.00 to meet this emergency and help rebuild the church. When the Mississippi River overflowed more than half our territory in 1927, this committee made an immediate appeal for our distressed churches and raised $2509,18 for their relief. This was supplemented by the General Assembly to a total of $5794,27.

The Presbytery still receives assistance from the General Assembly's Home Mission Committee, though on a reduced basis. The ratio is $1.25 for $1.00. That is,

for every dollar we send that Committee we receive from it $1.25 up to a certain limit. This has been a great aid in our work.

FOREIGN MISSIONS

THE Presbyterian Church has been historically a Foreign Mission Church. Even when at times she was hardly able to live, yet she boldly held aloft the last command of her Lord. Witness this resolution by the First Presbytery: Resolved, That each minister of this Presbytery be required to preach a sermon on the claims of **each** of the Boards of our Church. Resolved, That the ministers and elders of this Presbytery be earnestly requested to take an active part in the circulation of the Home and Foreign Record. "The Presbytery by definite resolution has taken active interest in the conduct of the Foreign Missions enterprises of our Church. And the Presbytery has sent personal representatives of her people to have a part in the Foreign work. Rev. R. A. Haden was a member of our Smyrna Church, educated and ordained by this Presbytery. He went to China as a missionary in 1891 and served faithfully until he was swallowed up by the Mediterranean Sea in 1917, thus resting with many an early missionary until the "Sea shall give up the dead that are in it." Rev. J. S. Crowley, ordained by this Presbytery in 1891, and a member of the Presbytery until 1902, served as a missionary in Africa. Miss Mary Pope was another of our representatives. She was a member of the Shreveport First Church and served in China until her failing health compelled her to retire. Rev. T. K. Morrison, pastor of our Delhi Church (1928) has been commissioned to go to Brazil. And Rev. D. J. Cummings, who once served our Natchitoches Church, now represents this Presbytery in Korea. While a needy Home Mission Presbytery, yet this Presbytery gave $8933.00 to Foreign Missions in the year ending March 31st, 1929. Rev. Jasper K. Smith, D. D., represents this Synod on the Assembly's Foreign Missions Committee.

The Foreign Missions Committee of Presbytery is composed of Rev. E. D. Holloway, chairman; Rev. H. L. Walton, Mr. W. M. Stroud, Mr. J. V. Scott, Mr. L. S. Frierson.

WORK FOR NEGROES

FOR a long time the care of the colored people within our bounds pressed heavily upon the hearts of our people. And Presbytery was not insensible to it. Presbytery as such, and in the persons of her ministers and members took great interets in this work from the very beginning. As stated, the Good Hope Church had four times as many colored members as white. The pastors, notably Rev. Cyrus Harrington, took particular care of the colored people. He taught Rev. Fortune Pierre, who was for so long a member of this Presbytery, honored and beloved both by the white people and the colored people. He was for years pastor of the Good Hope Church, after it became exclusively a colored church. It is of note that even after this church separated from the white portion of the church, Dr. George P. Frierson continued to serve them as Ruling Elder. Witness this report to Presbytery in 1889. "We must not neglect our colored churches. To one of them God has given many signs of His grace in reclaiming many backsliders, in quickening the hearts of the old members, and in adding fifty-five new members to the communion, a gracious work whereof we are glad. Our Presbytery will meet with this Church and be entertained by that hospitable family, the descendants of Dr. George P. Frierson next April. A lady of this household is consecrating herself to teaching religion to the colored people of Good Hope Church and vicinity, a field of usefulness which is open to all and which ought to be entered at once." The lady referred to is Miss Irene Frierson, who has given so much of her time, energy and money to help the colored people.

Other churches did likewise. For years the First Church of Shreveport gave the large basement of their first building for the use of the negroes of this congregation. Rev. T. H. Cleland, who began his ministry at Lake Providence in 1844, and pastor at Delhi 1873-1878, all his ministerial life gave a large portion of his time to the care of the colored people. And when he left this Prestery in 1878, he began a work at Natchez, Miss., exclusively for the colored people. In 1890, the Presbytery of Central Louisiana was organized and all our colored churches were included in it.

EVANGELISM

THE spirit and life of the Presbytery has been evangelism. The first Presbytery resolved themselves into a band of evangelists and "went everywhere preaching the Gospel." The Presbytery exercised its episcopal power and ordered her ministers to "Go preach," and then demanded a report of the work done or a satisfactory reason for failure.

The first ordinations of the Presbytery were to the evangelistic work.

Rev. Jas. M. Hall and Rev. Jos. E. Davidson were so ordained by the first Presbytery. And the first and most urgent cry of the Presbytery was for a special evangelist. For a long time they were unable to sustain one financially, but they did all they could in the evangelistic way. The church at Vernon, in Jackson Parish, originated from this Evangelistic campaign (1856). The church was organized by Rev. Hugh B. Scott and Rev. James M. Hall. Mr. N. M. Craig represented this church in Presbytery in 1856. The church served well its day and furnished most of its members for the organization of the Ruston Church in 1884. Judge E. M. Graham and Judge N. M. Smith were members of this church. Other churches born out of this first Evangelistic Campaign were Salem and Ebenezer. "In 1855, Rev. B. F. Peters reported the organization of two churches, 1st. Salem Church in the parish of Claiborne, and 2nd. Ebenezer in the parish of Caddo. Mr. Green Culbertson represented the Salem Church in the Presbytery." The Monroe Church was organized by Messrs. Scott and Hall in 1856. Many other evangelistic fires were kindled by this campaign, some of which lived and some perished for lack of attention. There were so few ministers to attend to these little churches.

The story of the advancing work of Presbytery has been the story of her evangelistic efforts. When evangelism lagged, the churches suffered, and some died. When evangelism was revived, the churches revived and others were born.

The first evangelistic meeting on record was held by Rev. Daniel Baker in the First Presbyterian Church of Shreveport. "In 1857, Rev. Daniel Baker, one of the pioneer Presbyterian ministers of the Southwest, for whom

Daniel Baker College in Texas is named, held a revival meeting in this Church, when many were added to its membership."

While Red River Presbytery has been unusually blessed with pastors and missionaries with the evangelistic fervor, yet she has also been wonderfully blessed with special evangelists who have blazed the way and blasted the quaries. The first of these was Rev. James M. Hall, who was ordained by the first Prebytery. Among his successors were Rev. Cyrus Harrington, Rev. J. T. Sailes,, Rev. H. L. Walton, Rev. W. D. Richardson, Rev. R. McGinnis and Rev. B. C. Bell.

Rev. G. E. Chandler, D. D., who was a strong evangelist of the Synod of Mississippi did valuable service within our bounds. These words from Dr. S. C. Caldwell, Stated Clerk of that Synod: "When the Synod of Mississippi met in Columbus November, 1890, Dr. M. Van Lear of Red River Presbytery was made chairman of the Standing Committee to consider the matter of Synodical Evangelism. This was an important event in the history of Synod. The committee made recommendations appointing two representatives from each Presbytery as an Executive Committee, with Hon. S. M. Shelton of Vicksburg as chairman, and Rev. J. E. Jones as secretary and treasurer. Rev. W. D. Spurlin and Elder F. P. Stubbs, both of Monroe, were the representatives of Red River Presbytery. Early in 1891, there was a full meeting of the committee. Rev. Wm. Hayne Leavett of Meridian was appointed field agent to raise the funds for the aggressive prosecution of the work. Rev. J. T. Sailes was appointed evangelist for Red River Presbytery."

Evangelist Sailes Makes Report

Rev. J. T. Sailes has devoted four periods of service to this Presbytery. From October 16, 1885 to April 4, 1890, he resided at Arcadia and served that church together with several others. From 1891 to 1895, he served as Synodical Evangelist in this Presbytery. A third period from 1901 to 1909 located at Arcadia. From these periods we include two reports which he made to Presbytery of his work. From the meeting at Ruston, April 3, 1890, "Evangelist Rev. J. T. Sailes reports: Moderator and Brethren, I beg leave to report that I have obeyed the orders of the Presbytery's Committee on Home Missions

insofar as I was able to do so. I have preached in the vacant churches in the field assigned me and to others out of the field, some of them at the solicitation of Bro. Harrington. I have preached at Symrna, Shreveport, Homer, Monroe, Delhi, and Union. At some of these points, the Lord has graciously blessed my labors. I received 16 members into Union Church, 2 into the Church at Arcadia, and during the meeting at Smyrna two persons were admitted into the Church on profession of faith in the Savior. I have baptized some children and administered the Lord's Supper at some points. I organized a Sunday School at Union and raised sufficient money to supply it with literature for twelve months. I delivered a Sunday School lecture at Smyrna and induced our people to take up this work again."

To the Presbytery at Plain Dealing, October 17, 1902, the evangelist made the following report, viz:

Arcadia, La.

"To the Moderator and Brethren of Red River Presbytery:

In obedience to the order of Presbytery, I visited the Church at Trinity in the month of August last and spent some ten days in looking over the field and visiting some of our people and beg to offer this as my report:

First: A short history of the Church at Trinity may be of interest and may arouse zeal toward supplying that destitute field with regular preaching. Trinity is an isolated point lying in the extreme Southeastern corner of our Presbyterial territory and difficult of access because of lack of those commercial arteries so abundant in other sections of our field and yet situated in one of the most fertile sections of our state.

Previous to the war we had a flournishing organization there, with a good and creditable brick building. But during that unhappy period, the Presbyterians suffered with their neighbors in life and property and our Church building was almost entirely demolished.

In course of a few years our people who were left by the war either died or moved away until the only memorial of Presbyterianism remaining was an old delapidated brick building. In 1883, I think, Presbytery appointed Rev. M. Campbell to go down to Trinity to reorganize the Church and to make whatever disposition of the property he thought most prudent. He sold the brick, flooring and ceiling for $175, but failing to get the cash in hand,

the security given being very insecure, we lost the major portion of this amount.

Mr. Campbell organized with six members, electing and ordaining Mr. Mosely as Elder.

In 1888, Presbytery ordered me to visit Trinity to see after our little flock and do what I could in collecting the money due. I visited and spent some time in the community in the interest of the Church. Our house, in the meantime had been torn down and there was neither a church nor a school house in which to hold services. I preached in an old bar room with the counter and fixtures intact and held a few days meeting. During these services I so shamed the people on their manner of life and neglect of their children, that they determined to build a house of worship, immediately. I opened a subscription list and with the help of $75, which I succeeded in collecting from the purchaser of the old property we built a house in 1889, which Bro. Spurlin dedicated for us. I preached for them about eight months, going in my buggy once every month. It required seven days to make the round trip, but while I injured my health in doing this, the Lord graciously blessed my labors and added to the Church from time to time. On my return to the state (for I had to leave on account of my health) in 1891 as an evangelist of the Synod, I again visited Trinity and preached several times, married the young people and baptized their children and received members. But taking up Church work early in 1893, I was unable to get any more to Trinity until my recent visit there. During 1892, Bro. Henderson, an Elder in Natchez, went over and talked and prayed with the people, but since that time they have had no regular service.

Second. The members of our Church in Trinity had read of the action of Presbytery in reference to my visit, but had conceived the idea that my visit was to dissolve the Church and dispose of the property, and when I got there in August, I found the people, both members and others, up in arms against such action. But when I made known the true purpose of my visit, and seeing their loyalty to our Lord and to our Church, I promised to preach for them once a month. I have but seldom seen a people so joyful and so thankful. I felt I could make greater sacrifices to preach to such a consecrated and loyal band. Although they have had no preaching from a Presbyterian minister with the exception of a few days from Bro.

Chandler, our deceased Synodical Evangelist, for ten years, yet while attending the services of our Methodist brethren they have stuck loyally to their own church.

While with them I baptized children, administered the Lord's Supper, and received five members into the Church. While I have exceeded my authority perhaps in receiving these members as I am not an evangelist, I trust the exigencies of the case will be sufficient excuse to Presbytery for my action. The church has a membership of 16, mostly females, with one elder who lives 25 miles away.

In conclusion, let me say that the country around Trinity is improving fast. New plantations are being opened and many white people are coming in and the prospects of a railroad are very promising. Now is the time for our Church and our Presbytery to make a strong forward movement."

It was during this campaign that Rev. G. E. Chandler, D. D., spent much time in our bounds and did some conspicuous work. It was within our bounds that he saw the distressing need of a building fund to help weak churches to build a suitable house of worship, when he conceived the momentous idea of what was called in his honor, "The Chandler Fund," and it was within our bounds that the first contribution to this noted fund was made. "One night Dr. Chandler and Mr. H. H. Hargrove, a newspaper man in Louisiana, determined to help the struggling congregations. Mr. Hargrove volunteered to give $2.50 toward the building of every new church. Then they agreed that they must get a few hundred others to pledge $1.00 each for the building of new churches, provided that they should not be called on to help build more than three churches in one year. As the evangelist went from place to place, he enlisted friends who pledged themselves to send him $1.00 for every new church. It was a simple plan.....The first recorded $1.00 was paid by Mary C. Boutte of Louisiana."—(S. C. Caldwell).

Revival Meetings

There have been some remarkable "refreshings from the presence of the Lord" during these years of our Presbytery. Sometimes these occurred during special meetings and sometimes as a steady work of grace. Rev. J. T. Davidson conducted a remarkable meeting at Rocky Mount in which was a great outpouring of the Holy Spirit.

Many were converted and in the height of the meeting Mr. Davidson was moved irrevocably to close the services asserting that the work would go on, which it did until more than fifty souls were added to that church. In 1875, Rev. Cyrus Harrington, then pastor at Mansfield, reported that the great work of the Spirit had been going on in that church resulting in 38 being added to the little band. The Shreveport church has been noted for its spiritual ingatherings. In 1877, there were more than 50 souls added. At another time it was reported that 500 had been added to the various churches of Shreveport, 100 being added to the Presbyterian Church. This minute occurs in 1876: "The Evangelistic Committee would report to Presbytery, that our Evangelist, Rev. R. McGinnis, D. D., has been at work faithfully since our last meeting and has been greatly blessed in his work. Many of our churches have been strengthened and encouraged and one organized at Bastrop. He has held twenty meetings of from two to twelve days, preached in all over two hundred sermons, and received into the church in all about eighty-five members and about twenty-five as the fruit of his labors have been added to the other churches. In 1883, Rev. A. R. Banks reported forty-three new members added to the Banks Chapel Church and in 1889 fifty-five were added to the Good Hope Church. In 1921, the Home Mission Committee reported, "In the 22 meetings held there were 323 professions and 183 accessions to our Presbyterian churches as immediate and visible results." It was in this year that the Laymen's Evangelist held a tent meeting in Baskin, resulting in more than 80 professions and reconsecrations, out of which two new churches were organized in Baskin, the Presbyterian and the Methodist.

The plain inference from this history is that our Presbytery has grown most during the periods of special Evangelistic effort.

It has been the custom of the Presbytery since the Laymen's Association was organized in 1917, to order and conduct a special Evangelistic campaign every year. This campaign is inaugurated with the Spring meeting of Presbytery. It is led by the Laymen's Evangelist and covers the whole Presbytery, both its churches and mission points. The results of these campaigns have been most gratifying. Reports show that from 150 to 200 members a year are added to our churches during these

campaigns.

The special committee on Evangelism is composed of Rev. J. K. Smith, Rev. B. C. Bell and Rev. U. B. Currie, and Judge Hal. Burgess.

Ministerial Education and Relief

THIS has been a most interesting and profitable phase of the Presbytery's activities. This Presbytery has always been a fruitful source of men for the ministry and mission fields. We give a list of the candidates and ordinations of the Presbytery during the seventy-five years, viz: Joseph E. Davidson, James M. Hall, Fitzhugh Banks, R. A. Haden, John Glassell, Edgar White (col.), Henry Lee, (col.), Robert Hill, J. S. Crawley, W. A. Zeigler, Fortune Pierre (col.), Joseph Y. Allison, Lamar Gladney, John Davis, Dennis Wilson, D. L. O'Neal, R. E. McCaskill, Norman Gibbs, Rass Littleton, and Stanford Parnell. Besides these, the Presbytery has ordained many candidates coming from other presbyteries to take work in our bounds, viz: W. F. O'Kelley, H. J. McGehee, F. V. Long, T. K. Morrison, R. L. McRaney, C. B. Robinson, J. R. Richardson, E. P. Smith, J. W. Bryson. At least three young women of this Presbytery (Miss Mary Pope, Miss Ethel Jones, and Miss Minnie Rose) have attended the Assembly's Training School.

This Presbytery has always taken great care and pride in its candidates for the ministry. The practice has been to provide means for any young man under its care whereby he may pursue his course of education. In addition to the allowance granted a candidate from the Assembly's Committee, the Presbytery, through its committee, has in nearly every case supplemented the aid from our own resources. Miss Dick Files, an elect lady of the First Church, Shreveport, has designated a special fund for the purpose of aiding young people to prepare for Christian service and placed it in the care of the pastor. (Miss Files is a grand niece of Rev. S. P. Helme). Many have been benefited from this fund. Others have made special gifts or loans which have enabled our candidates to complete their course of preparation.

What is said of helping and caring for our candidates may also be said in like manner of our aged ministers, their widows and orphans. This Presbytery has always had a tender place for those who have worn out

their lives for the Master and His Church. We have a list of these, but we carry it in our hearts.

The committee in charge of this work is composed of Rev. S. E. McFadden, Rev. C. L. Power, and Mr. N. W. Sentelle.

RELIGIOUS EDUCATION

THE very genus of Presbyterianism has been education. The earliest schools and colleges of America were founded by them. It was not education for education's sake, nor merely a secular education, but education for the sake of religion, education as the hand-maiden of religion.

Religious Education is a new term given to our educational work in recent years (1926). It has combined the educational work of our church which formerly was conducted along distinct lines, as Sunday School Work and as Young People's Work. For the sake of the history we must mention the schools which our Presbytery conducted within her bounds.

While it is not now included in the term Religious Education, our history requires that we make mention of the schools taught by our early fathers and directed by Presbytery. The early ministers of our Presbytery taught school along with their preaching and missionary work for two reasons. First ,there were no other schools at that time, and no persons capable of teaching. The ministers were thoroughly educated, coming out of such universities as Princeton, and consequently were pressed into this service because there was no one else to do it. Second, they had to do it for a support for their families. The people were few and poor. The salaries were very poor. This entailed upon those men the added burden of teaching during the week as well as preaching on Sundays. All of the pioneer preachers were also teachers. Mr. Helme taught a school in Shreveport. The Minden Female College was quite noted. Rev. A. R. Banks and Rev. J. T. Balch taught there. Rev. J. Franklin Ford was president 1856-1864, Rev. J. E. Bright, D. D. 1866-1871, and Rev. J. E. C. Doremus, D. D. 1871-1872. In 1864 Rev. J. Franklin Ford founded an academy in Shreveport.

Besides these, the Presbytery conducted a school for several years at Oxford. Accepting a generous offer of

Mr. Thomas Steele of a thousand dollars and forty acres of land at Oxford, together with town lots, Presbytery established a school there in 1890 which ran for several years and did a good work. But owing to inability to carry it longer, the school was discontinued. The property was ordered sold in 1904.

In 1913, Dr. and Mrs. J. G. Gladney of Minden donated to the Presbytery a tract of 100 acres of land adjoining the city of Minden, valued at $10,000, for the purpose of establishing an orphanage. The Presbytery accepted the offer and later transferred the property to the Synod of Louisiana with its trust. The Synod has held the trust and has several times seriously considered its fulfillment, but has never been able to see the way clear to carry it out.

We now take up the two lines of strictly Religious Education as now combined under that title.

The Presbytery laid great stress upon educating the children of the church and of the community. In early times when distances were great and means of travel so severe, it was difficult to maintain regular Sunday Schools but the Presbytery never failed to urge upon parents the duty of teaching their children the catechisms and hymns of the church. The first regular Sunday School was established in Shreveport in 1854 and Mr. T. H. Morris was for forty years its faithful superintendent.

The general work of the Sunday School was conducted through the convention and the institute. We copy an early minute, "Resolved, That the Presbytery invite Rev. A. L. Phillips, D. D., the Assembly's secretary, to hold a Teachers' Institute during the coming summer." These general meetings in the interest of Sunday Schools furnished much information, encouragement and inspiration for the work.

Example of An Institute

On November 19, 1902, we find the following minute: "The Committee on Sunday Schools and Young People's Societies made the following report which was adopted: As Chairman of the Sunday Schools in the Presbytery of Red River, the following resolution is offered, with programme attached:

1. That in connection with each Spring meeting of Presbytery, a Sunday School Institute be conducted.

2. That each Sunday School have at least one representative, and that for every 25 or fraction thereof, an additional representative be allowed.

3. That all superintendents are ex-officio representatives.

4. That the evening of the second day of Presbytery be given to this important work.

5. That this institute be under the control of Presbytery.

6. That the officers be: President, Vice-President, Secretary, and Treasurer chosen by Presbytery.

According to the above resolution, Presbytery carried out the following programme on April 7, 1903.

1. "The Divine Origin and Development of the Sunday School," discussed by Rev. Edward Mack and others.

2. "The Ecclesiastical Relation of the Sunday School" to (a) Presbytery; (b) The Church; (c) The Pastor; (d) The Parent; discussed by Rev. W. D. Spurlin.

3. "The Sunday School, How to Kill and How to Make Alive," discussed by Rev. W. A. Zeigler.

4. "How to Stimulate Interest," (a) The Church; (b) Superintendent; (c) Teacher; (d) Student.

5. "Subject of the Sunday School Programme," Importance to the Sunday School of (a) Method; (b) Home Class; (c) Normal Class; (d) Graded Lessons; (e) Music; (f) Cradle Class, discussed by different members of the Presbytery.

Rev. U. B. Currie was elected President of the Sunday School Institute, Ruling Elder W. E. Hinkle, Vice-President, and J. A. Smith, Secretary-Treasurer.

Later on as means became available, Sunday School missionaries or field workers were placed in the Presbytery, who not only developed and organized Sunday Schools in the organized churches, but searched out destitute sections and organized schools. The first of the Sunday School missionaries was Mr. H. K. Lineback, an elder of the Mansfield Church. A minute: "With profound gratitude to God for his continued blessings upon our work, we are thankful to report that a long felt need in our department has been supplied in the way of a Sunday School Evangelist, giving all his time to the work of organizing new schools, reviving old ones, building up weak ones and doing a general missionary work in the

needy places in our Presbytery." (1910). Again, in April 1919 at Shreveport, in glad response to the offer of the Woman's Auxiliary to provide half the salary of a Sunday School field worker, the Presbytery authorized its Sunday School Committee of which Mr. R. T. Glassel was chairman, to employ a suitable man at once. Mr. T. K. Mowbray was found. He did splendid work, opening up new fields as well as strengthening the old ones. He was a pioneer. He went everywhere. But his frail body was not strong enough to endure and his health failed. He gave up this work in 1922. Mr. S. T. Hatcher, an elder of our Smyrna Church, took up this work for one year and did good service. Then Rev. R. W. Blain came to us. For four years he did valiant service, holding institutes, and training schools, and organizing new schools, which became the foundation of two of our churches, Bastrop and Pioneer. Mr. Blain left an impression upon our Presbytery which shall last. After his departure, this feature of our work was merged into the Synodical Work and was led by Miss Christine Dale. And during this period, also, Mr. J. H. Nelson had succeeded Mr. R T. Glassell as chairman of the committee. To these two noble men much credit must be given for the development of our work of Religious Education.

The Young People of our Presbytery were first organized as Westminster Leagues and Christian Endeavor Societies. Dunlap Memorial organized the first Christian Endeavor Society in the Presbytery. These served well and some of our societies are still Christian Endeavor Societies, but in 1926, the Presbyterial Organization was organized upon the General Assembly's approved type for young people and called the Presbyterian Young People. At this time Rev. W. F. O'Kelley became the chairman of our Synodical Committee of Religious Education and along with his many other duties, he has devoted some valuable time and efficient service to this work, both in Presbytery and Synod. In 1929, Mr. J. H. Nelson removed from our bounds and Rev. R. M. McGehee succeeded him as Chairman of the Committee. Rev. Flynn V. Long was for a while a valuable assistant. Presbytery owes much to these men for their valuable services in this department. Several Presbyterial conferences have been held by the Young People in Shreveport and at Camp Lassa, while our young people have participated largely in the Synodical Conferences held an-

nually at Silliman College.

The present committee is composed of Rev. Robert M. McGehee, chairman; Mr. R. T. Glassell, treasurer; Mr. C. E. Olschner, Rev. R. L. McRaney and Rev. J. W. Bryson.

STEWARDSHIP

STEWARDSHIP as the name of a committee or department of work is of recent origin. And it is being used in both a wide and a narrow sense. Broadly, it means personal responsibility to God for all possessions as time and talent, influence and example, privilege and pleasure, property and money. In narrow sense it means responsibility to God for the possession of material substance as money and property. As such we trace it through the Presbytery.

From the very beginning, means to carry on the work of Presbytery was a problem. Churches were weak and poor, and money was scarce. Pastors had to teach for a living. Evangelists were sorely needed but could not be sustained. Colporters were desired but could not be paid. Schools were started but could not be maintained. Plans for the kingdom were projected but had to be abandoned. All for the lack of money.

But the first Presbytery took up the problem bravely and never ceased to struggle with it. Here are two resolutions adopted:

"Resolved, That it be a standing rule of Presbytery that a sermon on Domestic Missions be preached at each semi-annual meeting and a collection be taken up in aid of that work." Then they widened their vision and resolved, "That each minister of this Presbytery be required to preach a sermon on the claims of each of the Boards of the church during the ensuing year, and take up a collection in aid of each of said Boards." There occurs also an assessment of all the churches.

Resolution by the Homer Presbytery at Homer in 1855: "The committee recommend that Presbytery enjoin upon each minister and church session the adoption of some **plan of systematic benevolence,** by which the claims of the different Boards of our Church shall be annually presented to their respective congregations; and that such plans be spread upon the records of the session."

We note the several methods by which the churches and Presbytery raised their money in those days, viz: 1. By assessment of the churches by Presbytery. 2. By special appeals and collection. 3. By urgent appeal to the general boards of the Church. 4. Local churches seem to have raised their money by sale or rent of church pews. These methods did not seem adequate.

The Presbytery early ordered a study of the Bible doctrine of the Tithe. The result was the adoption of the following report, viz:

"In obedience to the instructions of Presbytery at its last meeting that your committee should prepare a paper upon the "Law of the Tithes" and report the same to Presbytery at its next meeting, we beg leave to submit the following:

1. We believe the Word of God plainly and unmistakably enjoins upon every man the duty of worshipping God with his substance.

2. That it further enjoins proportionate, systematic giving.

3. That while we believe this is true, we do not believe the "Law of the Tithe" as it exists under the old economy exists under the Gospel Dispensation.

4. In support of the belief we submit the following reasons:

(a) The Law of the Tithe was enacted for the support of the Levitical Priesthood as their equivalent of the land allotted to the tribes of Israel. With the passing of this priestly order, the conditions for the exercise of the law ceased. Hence the law itself is repealed by natural limitation.

(b) In that portion of God's Word where the Apostle Paul treats more exhaustively of the duty of giving, the obligation to it and the proportion in which men are to give is to be regulated not by a definite statue or law but a great and grand principle "According as the Lord has prospered him."

(c) The operation of such a law would fall unequally upon men.

This minute occurs in 1868: "That we approve the action touching the doctrine, duty, and blessedness of believers holding communion with God and with one another **in their property** as well as in the acts of prayer and singing and the sacrament of the Supper."

This minute of encouragement in 1876: "There has

been more money raised for Benevolent objects within our bounds than we have done for years."

"Deacons won't deak." "The diaconate, excepting some rare and valuable men, is a failure. Some men are ordained and after that you hear of them officially no more." (1885).

The Presbytery pressed on with these methods and preaching these principles. But improvement was exceedingly slow. The revenues of God's house were exceedingly scant for a long time. Ministers had to serve on very inadequate support. One pastor received the munificent sum of $60 from one church for full year's salary for one-fourth time. Consequently, pastors had to suffer or move. For this reason ministers had to change frequently, thus hindering the work.

This construction was further aggravated by the poverty and distress due to the Civil War and Reconstruction times. The heart of our people was sorely tried. It is a marvel of grace that some of our churches survived.

Revival of Stewardship

During the latter part of this period, particularly about the beginning of the new century, the Church in general, realizing the distressing condition of the Lord's treasury, began a revival of the study of the doctrine of stewardship. Following this our Presbytery organized the Stewardship department of our work and put it under a Stewardship Committee .Several stages were made in this development, but perhaps the most conspicuous period was that led by Rev. S. E. McFadden, who came to this Presbytery in 1919 and was put at the head of this Committee. He had some faithful partners in the work and the representatives of the General Assembly cooperated. He with these assistants went over the Presbytery, holding institutes and conferences, preaching the doctrines of Stewardship, organizing the local committees, and inspiring them. The Every Member Canvass was adopted as the plan or method and wonderful progress has been achieved. Rev. W. J. Millard succeeded to the chairmanship in 1929, carrying on this same plan and method.

The results of this revival of stewardship in our Presbytery may be partially seen in the contributions made

during the Jubilee Year. We sum them up as follows:
Contributions to—

Local causes, pastors' salaries, expenses, etc.	$126,105
Benevolences—all church causes	34,749
Jubilee Funds	44,050
Total for above causes	$204,904

That is perhaps $200,000 more than the Presbytery collected any year during her most trying period. The progress in stewardship ought to hearten all our people. (See First Statistical Report to Assembly page—)

WOMAN'S WORK IN RED RIVER PRESBYTERY

Origin

DURING the regular fall meeting of Red River Presbytery, at Dixie, La., the Foreign Mission Committee was authorized to encourage the organization of a Woman's Missionary Union in the Presbytery.

Rev. J. B. Carpenter, Chairman of Presbyterial Foreign Mission Committee invited a representation of all the Ladies' Missionary Societies of Red River Presbytery to meet in the Presbyterian Church in Ruston, Louisiana, April 10, 11, 1911. Accordingly, representatives from eight societies met at the appointed time and place.

At 8 o'clock P. M., Rev. W. F. O'Kelley of the Dunlap Memorial Church of Shreveport, preached the opening sermon from Rom. 1:14. The following announcements were made for the morrow, April 11:

At 10 o'clock A. M., there will be a meeting for organization.

At 11 o'clock A. M., Rev. H. M. McLain, of Belcher Church, will deliver an address on the subject, "Women's Part in Mission Work."

At 4 o'clock P. M., the Ladies' Society of the Ruston Church will give a reception in honor of their guests.

Tuesday, April 11, 1911, the following ladies met for the purpose of organizing a Woman's Mission Union:

Mrs. Sarah Y. Morton—Shreveport First Church
Mrs. D. Timberlake—Shreveport First Church
Mrs. J. R. Logan—Dunlap Memorial
Mrs. Nancy Coleman—Dunlap Memorial

Mrs. E. M. Adger—Belcher
Misses Nanette and Florence Schuler—Keatchie
Mrs. M. E. McLees—Ruston
Mrs. ——— Harris—Ruston
Miss Agnes Scott—Minden
Miss Annie J. Drake—Minden
Miss Jordena Flournoy—Monroe
Mrs. ——— Theus—Monroe
Mrs. J. W. Davis—Alabama Church

After devotional exercises conducted by the President of the Ruston Society, Miss Flournoy was elected temporary chairman. Mrs. Adger was elected temporary secretary.

The organization of a Woman's Mission Union in Red River Presbytery was determined upon and the following Committee on Constitution and By-Laws was appointed:

Mrs. Theus, Mrs. Scott, Mrs. McLees, Mrs. Timberlake.

Pending the report of the committee, reports from societies were heard.

The Committee on Constitution and By-Laws reported: Recommending that the Constitution and By-Laws of the Woman's Missionary Union of Louisville Presbytery be adopted except that a few changes such as the name, etc., be changed to correspond with the needs in Red River Presbytery.

The Constitution and By-Laws proposed were read, considered and adopted.

Officers were elected as follows:

President—Mrs. Sarah Y. Morton, Shreveport.
1st Vice-President—Miss Jordena Flournoy, Monroe
2nd Vice-President—Mrs. N. M. Smith, Ruston
Secretary—Mrs. E. M. Adger, Belcher
Treasurer—Mrs. J. R. Logan, Shreveport

These are to hold office for 18 months.

It was decided to hold another meeting during the fall of this year. The exact time and place to be determined by correspondence.

A hearty vote of thanks was extended the ladies of Ruston for their kind hospitality.

The meeting adjourned with prayer.

From the foregoing "Origin," we see that Red River Presbyterial was organized April 10, 1911, at Ruston,

La., and was composed of eight societies.

The annual meeting was held in November until 1914 at which time April was chosen as the month for its annual meeting.

Since its organization in 1911, Red River Presbyterial has held its regular annual meetings in the following places:

	Place	Date	President
1.	Monroe	Nov. 20, 1911	—Mrs. Sarah Y. Morton
2.	Shreveport	Nov. 1912	—Mrs. Sarah Y. Morton
3.	Belcher	Nov. 1913	—Miss Jordina Flournoy
4.	Homer	April 1914	—Miss Jordina Flournoy
5.	Minden	April 1915	—Mrs. C. M. Hutton
6.	Ruston	April 1916	—Mrs. W. H. Allen
7.	Mansfield	April 1917	—Mrs. W. H. Allen
8.	Winnfield	April 1918	—Mrs. W. H. Allen
9.	Dunlap Mem.	April 1919	—Miss Jordina Flournoy
10.	Monroe	April 1920	—Miss Jordina Flournoy
11.	Rayville	April 1921	—Miss Jordina Flournoy
12.	Shreveport 1st Apr.	1922	—Mrs. Walter Eaton
13.	Mansfield	April 1923	—Mrs. Walter Eaton
14.	Homer	April 1924	—Mrs. C. C. Whisenhunt
15.	Ruston	April 1925	—Mrs. Harry L. Walton
16.	Belcher	April 1926	—Mrs. Harry L. Walton
17.	Minden	April 1927	—Mrs. Harry L. Walton
18.	Monroe	April 1928	—Mrs. Harry L. Walton
19.	Bastrop	April 1929	—Mrs. Harry L. Walton

God being willing, our next meeting will be held in the First Church Shreveport. Owing to united efforts and earnest prayer, this organization has made wonderful progress and has been called the outstanding Presbyterial of the State, especially in its gifts per capita. It is now composed of 29 societies with a total membership of 1487.

In 1919, it was recommended by Rev. B. C. Bell that Presbyterial assume one half the support of a Sunday School worker. This we did and since that time that has been our outstanding work. Miss Irene Frierson has the honor of making the first donation of $300 to this cause.

The Auxiliary Special or Birthday Offering is also sponsored by this Presbyterial. The fund goes one year to Foreign Mission School and next to Home Mission School. It contributes to all causes of the church. Its

present list of officers is:

Group 1

President, Mrs. H. L. Walton, Rayville, La.
Corresponding Secretary, Mrs. Lane O'Neal, Rayville, La.
Sec'y. For. Missions, Mrs. Alvin Good, Natchitoches, La.
Secretary, C. E. & M. R., Mrs. R. K. Boney, Tallulah, La.
Sec'y. Spiritual Life, Mrs. B. C. Bell, Shreveport, La.

Group 2

Vice President, Mrs. Simonton, Ruston, La.
Recording Secretary, Mrs. Gregg, West Monroe, La.
Treas. Y. P. & S. S. Ex., Mrs. Frank Rolfe, Shreveport.
Historian, Mrs. J. W. DuBois, Mansfield, La.
Sec'y. C. S. S., Mrs. T. P. Robinson, Bastrop, La.

Signed: Mrs. J. W. DuBois, Historian.

LAYMEN'S WORK

RED RIVER Presbytery has always been highly favored with some extraordinary laymen who were able and willing to assist the ministers in the urgent work of the Church. It is doubtful whether the Presbytery could have survived but for the strong support of these consecrated men. Some of them were in the first Presbytery. Dr. George P. Frierson was a tower of strength both in the Presbytery and as an elder in two churches at the same time. He served in this capacity in the Frierson Memorial Church and in the colored church of Good Hope. Mr. John M. Lewis was another. He served the Presbytery as its first treasurer. George M. Eldridge of Good Hope Church pronounced by his fellows "a most Godly man," was another. He was elected by the first Presbytery as our first lay commissioner to the General Assembly. Col. Charles Schuler attended more meetings of Presbytery than any other layman in its history, 35 times. Col. J. S. Young was another. He was a mighty factor also in the lottery and prohibition fights. Also Col. F. P. Stubbs, father of the Monroe Church.

Read the following resolution adopted in 1867: "Resolved, That Presbytery appoint Bro. A. B. Levisse of the Shreveport Church, Jno. Glassell of the Mansfield Church and George P. Frierson and G. M. Eldridge of the Good Hope Church to call the members of their respective churches together at the most convenient place in their

bounds and there conduct public worship in accordance with the Assembly's injunction."

Mr. John Glassell was so active and efficient in holding public worship that Presbytery laid hands on him and ordained him to the full work of the Gospel ministry.

Mr. S. F. Steere was another. Here is what the Presbytery said of him: "Resolved, That Red River Presbytery in the death of Elder S. F. Steere, treasurer of Presbytery, has lost an efficient officer, and in meeting assembled, would record the love and esteem in which he was held by his brethren; would extend to his estimable wife and daughters our sympathy; would pray that the Father would speedily fill the vacancy made in the Church's work by his death." (1910).

In the 75 years of its history 371 laymen have been members of the Presbytery, including 11 doctors, 12 state officials, 6 judges, 5 notable educators, and a lot of eminent business men. Three generations of the following families have been members of this Presbytery, viz: Martin, Frierson, Glassell, Stubbs, Adger, Wemple and O'Neal.

During the time of the general Laymen's Conventions of our Assembly many of our laymen attended and became intensely interested in Foreign Missions. At the Laymen's Convention held in Dallas, Texas, in 1912 or 1913, the support of two missionaries was assumed by our laymen, one by the Glassell family, and one by Mr. W. F. Taylor. This support was maintained for several years.

Several of our laymen became so interested and efficient that they were pressed into full time service. Mr. H. K. Lineback, an elder of the Mansfield Church served this Presbytery for many years as Sunday School field-worker until he transferred to the similar service of the American Sunday School Union. Mr. S. P. DuBois, another elder from Mansfield, was active in a mission work at Alden Bridge and felt the call to the ministry. He is now pastor of a church in Meridian, Miss. Rev. John Glassell is mentioned above. Mr. S. T. Hatcher of the Smyrna Church also served as Sunday School field-worker for the Presbytery for one year.

Besides these there were many laymen who served their individual churches as elders, deacons, and private members, consecrated men of God, whose counsel was heard and whose help was felt.

The first organized movement among the laymen of Red River Presbytery was in 1918 and was led by Mr. W. F. Taylor. We quote the following history of the Laymen's Organization from the Jubilee Issue of the Red River Presbyterian, written by Rev. W. F. O'Kelley:

MR. W. F. TAYLOR
The Founder and First President
of the Laymen's Association
of Red River Presbytery

History of the Laymen's Association

"It was at Rayville, Louisiana, at the spring meeting of Presbytery, April 16, 1918, that the late W. F. Taylor, an elder of the First Presbyterian Church of Shreveport, after having been deeply impressed by the discouraged note in the reports of the churches, proposed to Presbytery that he would organize the laymen of the Presbytery for the support of any movement which the Presbytery might inaugurate looking to the advancement of the church within our bounds. It was his suggestion that a special worker be secured and placed in the field, who would be directed in his work by the Presbytery and be supported by the laymen. The offer was accepted.

Consequently, there was formed in Shreveport, on May 16, 1918, an organization known as "The Laymen's Movement in Red River Presbytery." The objectives established for this organization were the support of the

laymen's evangelist, holding services in vacant churches, and developing acquaintance with the laws of stewardship. Mr. Taylor was chosen president; Mr. J. H. Nelson of Minden, vice president; Mr. C. E. Olschner of Shreveport, secretary, and Mr. John Jenkins of Shreveport, treasurer. The original Executive Committee included, besides these officers, Mr. S. B. Hicks, Mr. Henry Rose, Mr. R. T. Glassell, Mr. J. A. Smith, Mr. H. L. Gregg, and Mr. D. K. Brown.

At Monroe on November 19, 1918, during the fall meeting of Presbytery, Rev. Jasper K. Smith, D. D., and Mr. Taylor were appointed a committee to prosecute before the Presbytery of Mississippi a call for the services of Rev. B. C. Bell, then pastor of the First Presbyterian Church of McComb, Miss. At that meeting, also, a conference was held, under the auspices of the Laymen's Movement of Red River Presbytery, Mr. Taylor presiding, in which the needs of the field, the remedy, and the methods of applying the remedy, were discussed by several speakers.

Since then, this organization, known later as "The Laymen's Association of Red River Presbytery," has held annual conventions, all of which have been well attended. The places of meeting have been as follows: Monroe (1920), Ruston (1921), Minden (1922), Monroe (1923), Homer (1924), Monroe (1925), Minden (1926), Ruston (1927), Monroe (1928), and Minden (1929). Nearly all of these have been held in the month of February. The last convention, known as the Diamond Jubilee Convention, held on February 19, 1929, at Minden, established a record by enrolling about 175 delegates from all parts of the Presbytery.

The presidents of this organization have been Mr. W. F. Taylor of Shreveport, Mr. J. H. Nelson of Minden, Mr. C. E. Byrd of Shreveport, Mr. John Jenkins of Shreveport, Col. Frank P. Stubbs of Monroe, Mr. J. M. Lee of Shreveport, Judge Harmon C. Drew of Minden, and the present incumbent, Mr. William Steen. Other men have served the association in an official capacity with unusual fidelity and efficiency.

Rev. B. C. Bell began his work on December 15, 1918, and during the eleven years of his service has labored with commendable zeal and perseverance. Since the spring of 1922, Mr. Bell has served also as Superin-

tendent of Home Missions. He has held 96 meetings within the bounds of the Presbytery. He organized the following new churches: Baskin, Winnsboro, Vivian, Cedar Grove, Westminster, Tallulah, Waterproof, Mangham, Ferriday, Colfax, Bossier City, Alden Bridge. He helped in getting two others, Bastrop and Pioneer, started. In addition, he has promoted the building of church buildings and manses, helped to secure pastors and supplies, given oversight to vacant churches and assisted in numerous ways in promoting the laymen's work of the Presbytery and the general work. It is the belief of the writer that Dr. Bell's work as the representative of the Laymen's Association will stand out as one of the most remarkable achievements in the history of the Presbytery.

This Laymen's Association is probably the oldest and most useful organization of its kind in the whole Southern Presbyterian Church. It has been supported by over-and-above voluntary offerings from men of the church. It is at least a noticeable fact that the recent remarkable growth of Red River Presbytery dates from the launching of this organization. During the decade immediately preceding the inauguration of the movement, there was a net gain in church membership in the Presbytery of only 46 members. Whereas, during the decade since, there was a net gain of 2288 members—a number which more than doubled the enrollment. It is not to be inferred from this, however, that the Laymen's Association has been the only factor in the production of this remarkable development. But it is the opinion of the writer that the Laymen's Movement sounded the note that fired the hearts of the Presbyterians of North Louisiana with new hopefulness and fresh courage. It is our hope that this is but the first chapter in the history of this admirable work."

The watchwords of the Association have been Conservation, Co-operation, Consecration, and Construction. And these four ideas have actuated all the works of the Laymen's Association during the twelve years of its history.

The present officers of the Association are Mr. Wm. Steen, president; Mr. C. M. Hutton, vice-president; Mr. Robert Iler, secretary; and J. T. Wurtzbaugh, treasurer.

A standing rule of the Association is that every past

president shall be ex-officio a member of the Executive Committee.

Judge Harmon C. Drew has been popularly called the "Official Organizer" of the Association, by virtue of his efficient activity in that line. He has visited during his administration and since, nearly all the local organizations, going as far as Rayville and Winnsboro.

This Association has been the model and inspiration of many other like organizations. Dr. B. C. Bell, the official representative, and Mr. J. H. Nelson have been to Mississippi, Texas, and Oklahoma, besides the Presbyteries of Louisiana and New Orleans in the interest of this work of the laymen.

Besides supporting the Laymen's Evangelist, this Association has contributed toward the general laymen's work of the Assembly. And individual laymen have assisted financially in building nearly every new church and manse which has been constructed during its history. Thousands of dollars have been invested in this way. The hand of Mr. John Jenkins has especially been felt in ministering to this "physical" part of our work.

Mr. W. F. Taylor declared just before he died that of all the institutions with which he had been identified through life, this one had afforded him more real pleasure.

Charter of Red River Presbytery of Louisiana

State of Louisiana,
Parish of Caddo.

BE IT KNOWN, That on this fifteenth day of March, A. D. 1907, before me, Jno. B. Files, Notary Public, duly commissioned and qualified in and for the Parish of Caddo, State of Louisiana, therein residing and the presence of the witnesses hereinafter named and undersigned, personally came and appeared the several persons whose names are hereunto subscribed, who severally declared that acting in accordance with and under the authority of the resolution of Red River Presbytery of Louisiana, which reads as follows:

Be it resolved by Red River Presbytery of Louisiana, in regular session convened at Shreveport, La., April 12, 1906, that Elders Jno. S. Young, S. F. Steere, J. E. Reynolds, W. F. Taylor, J. E. Adger, Henry Rose and H. L.

Gregg be and they are hereby empowered and instructed to organize Red River Presbytery of Louisiana, into a legal coporation, its domicile at Shreveport, as the domicile of the corporation. The expense of said corporation to be paid by Red River Presbytery. And availing themselves of the provisions of the laws of the State of Louisiana relative to the organization of corporations, and especially the privileges accorded to religious organizations, they have contracted and agreed and do by these presents covenant and agree and bind and obligate themselves as well as all members of Red River Presbytery of Louisiana, who are delared to be members of this corporation or all persons who may hereafter become members of said Red River Presbytery, to form and constitute a corporation or body politic in law for the objects and purposes under the agreement and stipulations set forth.

Article 1.

The name and title of this corporation shall be "Red River Presbytery of Louisiana," and under its corporate name shall have power and authority to enjoy succession by its corporate name for the term of ninety-nine (99) years from the date hereof; to contract, sue and be sued, to make and use a corporate seal and the same to alter and break at pleasure and to receive donations, to hold, release, purchase, sell, convey, mortgage or hypothecate under its corporate name property both real and personal, to name and appoint such agents and officers as the interest and convenience of the corporation may require; to make and establish such by-laws, rules and regulations for the proper management of the corporation as may be necessary and to alter or change the name at pleasure and to do and perform all such acts as may be necessary to carry out the objects and purposes of the corporation.

Article II

The domicile of this corporation shall be in the City of Shreveport, Louisiana. The President or in his absence, the vice president shall be the officer upon whom all citations must be served.

Article III

The objects and purposes for which this corporation is established and the nature of its business are declared to be to promote, protect, and propagate and perpetuate

religious faith and principles as taught and laid down by the Presbyterian Church in the United States and especially by Red River Presbytery of Louisiana.

Article IV

All the corporate powers and authority of this corporation shall be vested in and exercised by a Board of Trustees composed of seven (7) members of the corporation which board shall be elected annually by Red River Presbytery at its spring session of each year after 1907 in regular session convened.

The failure to elect the Board of Trustees shall not forfeit this Charter but the trustees in office shall continue in the exercise of their duties until their successors shall have been duly elected and qualified. Vacancies occurring in said Board of Trustees shall be filled by the remaining trustees at a meeting called for that purpose. The Board of Trustees may make and establish as well as alter and amend, from time to time, any and all by-laws, rules and regulations they may deem requisite for the government, support and management of the business affairs of this corporation. Said Board may delegate powers possessed by them to one or more members of this association, or to any other person or persons as in their judgment may be necessary.

Article V

The Trustees of this corporation shall hold office for one year hereafter or until their successors are duly elected and qualified and are and shall be as follows: W. F. Taylor, Jno. S. Young, S. F. Steere, J. E. Reynolds, Henry Rose, J. E. Adger, and H. L. Gregg, and of whom W. F. Taylor shall be president, Jno. S. Young, vice president, S. F. Steere, treasurer, and J. E. Reynolds, secretary, and four members of said Board shall constitute a quorum for the transaction of business. Said officers shall be elected annually by said Board at their annual meeting to be held on the second Tuesday in May of each year after the year 1907, and hold office until their successors are elected and qualified.

Article VI

This corporation may be dissolved at any time by a vote of three fourths of the members present of Red River Presbytery of Louisiana, at a meeting called for that purpose after at least thirty days notice.

Thus done and passed at my office in the City of

Shreveport, State of Louisiana, on the day and date above written in presence of competent witnesses who have hereunto subscribed their names with the said appearers and me, Notary, after careful reading of the whole.

Jno. S. Young J. E. Reynolds
Henry Rose W. F. Taylor
J. E. Adger by J. E. Reynolds
H. L. Gregg by W. F. Taylor
S. F. Steere.

Attest:
J. E. Bell
Gus Palmer

John B. Files, Notary Public.

Having examined the above and foregoing charter and finding nothing therein contrary to law, I hereby approve the same, this the fifteenth day of March, 1907.

J. M. Foster,
District Attorney, First Judicial District, La.

Endorsed: Filed and recorded March 16, 1907.

F. A. Leonard, Clerk and Ex-Officio Recorder.
Recorded in Conveyance Book——page 683 et seq. of the records of Caddo Parish, La.

State of Louisiana,
Parish of Caddo.

I hereby certify that the above and foregoing is a true and correct copy of the original acts, as the same now appears on file and of record in my office.

Given under my hand and seal of office this 29th day of April, 1907.

S. O. Williams,
Dy. Clerk and Ex-Officio Recorder

The above is the holding corporation of Red River Presbytery and at present is composed of the following trustees, viz: John Glassell, president; M. F. Johnson, secretary; John Jenkins, Henry Rose, C. M. Hutton, W. F. M. Meadors and M. W. Stroud.

The Board of Trustees holds today in trust for the Presbytery nineteen pieces of property, including also trust funds.

THE JUBILEE ISSUE

The Red River Presbyterian

VOL. VIII NOVEMBER 5, 1929 NO. 3

THE JUBILEE SONG

Tune: Lenox

Blow ye the trumpet blow,
The gladly solemn sound,
Let all the nations know,
To earth's remotest bound,
The year of jubilee is come;
The year of jubilee is come;
Return, ye ransomed sinners, home.

Exalt the Son of God,
The sin-atoning Lamb;
Redemption in His blood
To all the world proclaim:
The year of jubilee is come;
Return, ye ransomed sinners, home.

Ye who have sold for naught
Your heritage above,
Come, take it back unbought,
The gift of Jesus' love:
The year of jubilee is come;
Return, ye ransomed sinners, home.

The gospel trumpet sounds,
Let all the nations hear,
And earth's remotest bounds
Before the throne appear:
The year of jubilee is come;
Return, ye ransomed sinners, home.

—Charles Wesley.

EDITING COMMITTEE

REV. B. C. BELL, D. D.

REV. U. B. CURRIE REV. R. M. McGEHEE

The Year of Jubilee

B. C. Bell

The history of the Diamond Jubilee of Red River Presbytery is still in the making, but it is well at this time to make a brief sketch of its inception, development, progress, and results thus far, hoping too that much more may be accomplished before this blessed year shall entirely turn into history.

It was early in December last, while some of us were thinking and planning for the next Laymen's Convention that the idea was born. It came with such charm and power that it seized the mind and heart of all who thought upon it. Accordingly a request for a special meeting of Presbytery was made, which meeting was held in the First Presbyterian Church of Shreveport, La., December 31st, 1928, just as the old year was passing out. The spirit of Jubilee filled the hearts of the Presbytery, so that the Presbytery decided to observe the Seventy-Fifth Anniversary of the organization of the Presbytery as her Year of Jubilee. The following Proclamation was adopted and promulgated, viz:

Proclamation

"Then Shalt Thou Cause the Trumpet of the Jubilee to Sound."—Lev. 25:9.

To the Presbyterians of Red River Presbytery, Their Friends and Neighbors:

Greetings:

The Presbytery of Red River was organized at Minden, La., February 10th, 1854. Through these seventy-five years of our life we have come with the good hand of our God upon us. It is eminently fitting now that we make mention of His goodness, recount His many blessings, review the history, and take stock of our resources. It is a time to consider again our stand and mission in the world; and then turning our faces to the future, it is a time to dedicate ourselves anew to our mission and gird ourselves again to our task.

Therefore, the Presbytery of Red River in called session at Shreveport, La., December 31st, 1928, hereby takes the following action, viz:

1. That we proclaim the year of our Lord 1929 as

our DIAMOND JUBILEE.

2. That we resolve as a Presbytery and call upon all our subordinate organizations, constituent churches, and all our people, to observe this whole year as a year of special consecration and endeavor, especially that they shall observe it with appropriate celebrations in every church and convention.

3. That we call the attention of our churches to the essential spirit of Jubilee—It is freedom from restraints and liberty for action. The Presbytery, therefore, calls upon all our churches to make an earnest and determined effort to set this spirit free in their midst.

(1) If there is debt binding down any of our churches, rise and break these shackles.

(2) If there is lack of equipment hindering any of our work, rise and provide it.

(3) If there is indifference and lack of consecration impeding our work, rise and catch the heavenly Gleam.

(4) And if there is lack of co-operation anywhere, rise and follow our Divine Leader.

4. That the direction and carrying out of these resolutions, so far as they relate to the general organization and work of Presbytery has been committed to a special committee composed of Rev. U. B. Currie, Rev. Jasper K. Smith, Rev. B. C. Bell, Rev. W. F. O'Kelley, Rev. R. M. McGehee, Mr. W. E. Glassell and Col. F. P. Stubbs.

So far as these resolutions relate to the individual churches, the proper observance and practical use of them are commended to our Pastors and sessions, assisted by all the local church organizations.

"The Spirit of the Lord God is upon me,

.....

To proclaim the acceptable year of the Lord."—Isa. 61:2.

The Proclamation was sent forth on the first day of the New Year and ordered read in all the churches of Presbytery upon the first Sunday of the new year, which was most generally done. This proclamation awakened a happy enthusiasm among our people throughout the Presbytery.

The Steering Committee met in Shreveport early in January to organize the movement and map out the work.

Rev. U. B. Currie was elected chairman of the committee, and also member ex-officio of all sub-committees. The work was divided and assigned to the following committees, viz:

1. Advertising and General Execution of the Plan —Rev. B. C. Bell, D. D., Rev. W. F. O'Kelley, Col. F. P. Stubbs.

2. Historical Committee—Rev. R. M. McGehee and Mr. W. E. Glassell.

3. Special Evangelisitic Committee—Rev. Jasper K. Smith, D. D., Rev. B. C. Bell, D. D., and Rev. U. B. Currie.

4. Finance Committee on Jubilee Funds—Rev. Jasper K. Smith, D. D., Rev. W. F. O'Kelley and Mr. W. E. Glassell.

The reports of these committees in part will be found in the records of Presbytery and in the following pages.

The Jubilee Year was happily started off by our Laymen's Association in their Eleventh Annual Convention, which was held in Minden, the birthplace of the Presbytery, on Tuesday, February 19th, 1929. This was designated as "The Jubilee Convention." More than 160 men were present from all parts of the Presbytery. Mr. J. M. Lee presided and was succeeded by Judge Harmon Drew as president of the Laymen's Association. The roll of the men who had had a part in our history was called and is also reproduced herewith. The history of the Ten Years of the life of the Association was reviewed by the president, and Some High Lights of the history were pointed out by Rev. R. M. McGehee. The principal address of the Program was delivered by our special guest, Major W. Calvin Wells, of Jackson, Miss., on the subject: "Our Heritage as Presbyterians." This was an able, timely, and most inspiring address.

The Women's Presbyterial met in Bastrop in April and gave a large place also upon their program to the Presbytery's Diamond Jubilee. And the women have contributed during the year to make the Jubilee a success.

The spring meeting of Presbytery was held in the First Church of Shreveport, La., and gave a considerable portion of its time to the observance of our Jubilee Program. The principal address was delivered by Rev. W. A. Zeigler, who has been so long associated with this Presbytery, though, at present laboring outside our bounds. He dealt interestingly in many personal remi-

niscences which were connected with the history of our Presbytery.

During the year many of the churches have observed the Jubilee in connection with their own local church history.

The final chapter, so far as the celebrations were concerned, though not the completion of the year's record, was written at Monroe. The regular fall meeting was held there. The reports of the year were most encouraging, the spirit was strong, the actions of presbytery vigorous, and the program carried out most inspiring. One of our new brethren declared it was the best meeting of a Presbytery he had ever attended. And many others felt the same way about it. On this program, Rev. W. J. Millard spoke on "Presbyterianism and Its Influence on the World," Rev. Jasper K. Smith, D. D., upon "Our Jubilee"; Rev. W. F. O'Kelley upon "Seventy-five Years of Presbyterianism in North Louisiana" and Rev. B. C. Bell, D. D., upon "What of the Future?" Thus the last voice was a call to make the future worthy of our splendid past. One mighty effort to do this is the observance of

Our Eighth Annual Home Mission Rally Day

In ordering the observance of this day, Presbytery designated the whole week, November 10-17, as Home Mission Week, but specially emphasized Sunday, November 17th as the Day of Jubilee, which should be held with appropriate programs in every church and by every organization. Three important features are to be stressed upon this day, as follows:

It Is a Memorial Day

It is a memorial of God's goodness upon us through the years. Seventy-five years has His good hand been upon us. He has brought us through these years, with many trials indeed, but we now easily forget the trials as we enumerate the blessings and triumphs. These have been many and gracious. Make mention of His goodness.

It is a memorial of those gallant men and women who under God have made the history which we celebrate. There are many of them. See the list. Their sons and daughters are with us today. Seven families run through the whole history, three generations of them.

It is also a memorial of our Heritage and of our Vows. There was something in it to inspire our fathers to

self-denial, sacrifice, and toil. Surely that same spirit is with their sons.

"Faith of our fathers! Holy faith,
We will be true to thee till death."

A Day of Thanksgiving

Was there ever an occasion for greater thanksgiving than now? With all the material blessings around us for which our nation calls upon us to thank Almighty God; with all the gracious spiritual blessings with which God has filled our souls; and now standing upon the brink of this new era in our Presbytery, we are called upon to thank God. Thank Him for such an heritage which has come down to us. Thank Him for such a connection into which He has cast our lot. Thank Him for such a start with which we take up the task laid down by our fathers. Thank Him for the noble spirit which moves in our hearts. And thank God for such a hope as now draws us on to the greater things.

And then remember that we must thank God in substantial things as well. It is a time for gifts. The diamond jubilee calls for a diamond gift. And our church is worthy. The need is great. And the opportunity pressing.

Jubilee Gifts

The Presbytery earnestly calls upon every member to make a gift to your mother church upon this happy birthday. Let it be diamond, gold, or silver. It will be used by Presbytery to advance into new ground. There are several places which now could be opened with great prospects, if we could assure the little bands of sufficient help to build a church. It would be grand, if out of this Jubilee Fund, three new churches should be organized and built, thus signalizing our happy day.

"Breathes there a man with soul so dead,
Who never to himself hath said,
This is my own, beloved church—
If such there be, go mark him well,
For him no funeral raptures swell,
He shall go down to the grave from which he sprung,
Unwept, unhonored, and unsung."

Report of the Home Mission Committee

By the authority of the Synod of Mississippi, convened in Jackson, Miss., December 17th, 1853, the Presby-

tery of Red River was organized February 10th, 1854, in Minden, La. On the first day of the organization of the Presbytery, 3 o'clock p. m. of the second day was fixed for a full consideration of Domestic Missions within the bounds of the Presbytery. The territory was large, the destitution was appalling, the laborers few, the organized churches weak, the prospects as bright only as the promises of God. Plans were formulated at once by which this destitution was to be overtaken. By order of the Presbytery, the ministers were appointed to hold meetings, visit and investigate certain designated points, and report to the next meeting of Presbytery.

A review of the records of the early history of missions of the Presbytery reveals the fact that perhaps no presbytery can claim a more consecrated, self-denying, spirit-filled, body of workers than the men and women who supported and carried forward the mission work of this Presbytery. Their names would add lustre to any church roll and their labors would glorify any page of church history. The flame they lighted on the hills and in the valleys of North Louisiana was handed on to others who accepted the opportunity in the same spirit in which it was given and have carried forward the work in the same glad spirit of those who have ceased from their labors but whose works do follow them.

In the seventy-five years of pleasant works of faith, labors of love, and patience of hope, 55 churches have been entered upon the roll of the churches of Presbytery, 40 of which now remain, 15 having been dissolved. 31 of those remaining receive aid from the Home Mission Committee. The missionary opportunity is still great. By an act of Presbytery, held December 31st, 1928, this year 1929 was proclaimed our Diamond Jubilee. This report may be appropriately called Our Diamond Jubilee Report. The jubilant facts are set down as follows, that some of the churches in the original organization have grown strong and very useful in the Cause of Home Missions and generous and loyal in their support.

2. That from this very small beginning of 75 years ago, the records show at this meeting 4332 members, 139 elders, 175 deacons, 3706 Sunday School pupils, with a per capita contribution to the Benevolent Causes of the Church equal almost to any in the General Assembly.

3. The General Assembly's records show that the

Presbytery contributed last year to Foreign Missions $8933, to Assembly's Home Missions $6407, to Christian Education $2454, to Publication and Sabbath Schools $961, to the Assembly's Training School $280, to Bible Cause $141, to Synod's Home Missions $1140, to Orphans $1387, to Educational Institutions $5651, to Presbytery's Home Missions $6722, to Pastors' Salaries $48,000, to Current Expense $36,195, to Congregational Missions $722, to Building Expenses $35,904, to Miscellaneous $4947, making a grand total of $159,104.

4. The treasurer's report was received and showed all financial obligations assumed by the committee were promptly and fully paid and substantial aid was given to the constructive work of the Home Mission Cause.

5. The churches have been supplied regularly with the ministry of the word by men on the fields or by the superintendent of Home Missions, with the exception of very short intervals in one or two instances. This feature of the work is gratifying to the committee.

6. The report of the superintendent of Home Missions, Rev. B. C. Bell, D. D., was received as information. This report set forth a full resume of the labors of the superintendent for the past six months. Much time and labor was given to the Home Mission work in visiting the fields, filling vacancies, holding meetings, arranging for pastorates, correspondence with the churches and men, adjusting fields. The committee commends him for his diligence and wise administration of the mission work of the Presbytery.

Fall Meeting of Red River Presbytery

By R. M. McGehee

The Red River Presbytery met in regular session at the First Presbyterian Church, Monroe, La., October 8, 1929. Rev. Charles B. Robinson, the retiring Moderator, preached the opening sermon on "Our Jubilee" using Psalms 126:6 for his text.

The Presbytery was constituted with prayer by Rev. Jasper K. Smith, D. D. The roll call showed nineteen ministers and fifteen Ruling Elders present.

Rev. D. L. O'Neal was elected Moderator, and Rev. W. J. Millard temporary clerk.

Rev. Flynn V. Long was dismissed to Western Texas

Presbytery, and Rev. John R. Richardson to the Presbytery of Louisiana. Mr. Rass Littleton of the Alabama Church was received under the care of the Presbytery as a candidate for the ministry.

Rev. H. H. Sweets, D. D., was present and gave an address in connection with the report on Christian Education and Ministerial Relief. He especially emphasized the Minister's Annuity Fund.

The reports of the Home Mission Committee together with the Steering Committee of the Diamond Jubilee gave their reports. Both of these showed great interest and zeal in the work of our Presbytery during the present year. Many churches have been repaired, several manses built, two pipe organs placed in churches—one at Belcher and one at Monroe—along with many other items of advance. Along with this there has been a history prepared of the Seventy-Five years of the Presbytery which will be bound. One copy to be sent to the Historical Foundation, one copy to be kept by the Stated Clerk, and the other to be in the hands of the Stated Clerk to be used for reference by the brethren.

The following program was carried out in connection with this report:

Wednesday 10:30 A. M. "Presbyterianism and its Influence on the World," by Rev. W. J. Millard.

"Our Jubilee," by Rev. Jasper K. Smith, D. D.

7:30 P. M.

"Seventy-Five Years of History," by Rev. W. F. O'Kelley.

"The Future," by Rev. B. C. Bell, D. D.

During the afternoon of Wednesday the committee on Evangelism presented their report, Rev. Jasper K. Smith, D. D., chairman. This was followed by two addresses on Evangelism by Rev. E. D. Holloway and Rev. John R. Richardson.

The Presbytery declined to enter into the Annuity Fund, and appointed an ad interim committee to consider and report on the proposed union with the United Presbyterian Church at the Spring meeting of Presbytery.

Rev. Thomas B. Grafton, Haichow, China, gave an address on his work in China Thursday morning at 11 a. m.

The Committee on Religious Education reported that sixteen Daily Vacation Bible Schools were held in the

Presbytery this summer. There were two rallies advertising Synod's Young People's Conference. The Presbytery's Young People's Conference was held at Camp Lassa, August 9, 10, 11, 1929. Two Leadership Training Classes were conducted, one at Minden and one at Mansfield.

The officers of the Presbytery's Young People's Association are: President, James S. Neal, 1st vice president; Miss Elaine Smith; 2nd vice president, Noralee Butler; 3rd vice president, Mary Maxwell; secretary, Janie Lou Stallcup; and treasurer, Hinton Steen.

The next regular meeting of Presbytery will be held at Alabama Church, Choudrant, La., April 15, 1929, 7:30 p. m.

The Presbytery adjourned to meet at Synod at Baton Rouge, La., November 19, 1929.

Jubilee Funds (In Part)

We are glad to enumerate the following items of how the Jubilee spirit has operated in the individual churches:

Indebtedness on the First Presbyterian Church, Shreveport, La., paid	$15,000
Banks Chapel has built church costing including pews	4,000
Indebtedness on the Bossier City Church, paid	850
Dunlap Memorial church has built a tabernacle	7,500
Waterproof has built a new church	3,500
Westminster has built additional Sunday S. rooms	750
Winnsboro Church has paid off indebtedness on manse and built new S. S. rooms	500
Mansfield improvements	500
Belcher Church S. S. rooms; memorial pipe organ $5500	8,000
Monroe new Pipe Organ	
Delhi Manse	2,200
Natchitoches Sunday School rooms	1,500
Bastrop Church will have finished their manse	750

Birthdays of the Churches

So far as we can get the information the churches of Red River Presbytery were organized on the following dates:

Shreveport, February 1845
Keatchie 1851
Minden 1847
Homer 1853
Mansfield 1853
Alabama 1854
Monroe 1855
Rocky Mount 1859
Union 1860
Benton 1867
Delhi 1870
Alto, January 24 1872
Rayville 1876
Smyrna, March 10 1878
Banks Chapel 1879
Trinity 1881
Ruston, Oct. 3rd 1884
Oxford, Nov. 28 1886
Archibald 1892
Belcher, July 18 1897
Plain Dealing 1899
Dunlap Mem. Nov. 8 1899
Newellton (Tensas) 1900
St. Joseph 1901
Dixie, June 1904
Winnfield 1908
Natchitoches June 22 1910
Colfax 1920
Baskin, Nov. 27 1921
Tallulah 1921
Winnsboro Jan. 15 1922
Mangham, Oct. 22 1922
Westminster, June 3 1923
Cedar Grove Nov. 11 1923
Alden Bridge Mar. 9 1924
Bastrop, March 16 1924
Pioneer, April 1924
Bossier City Apr. 27 1924
Ferriday, May 4 1924
Waterproof Sept. 25 1927

The following named churches were dissolved either because of their removal to other places or because the membership moved from the communities:

Red Lick (Col.) November 2nd Sabbath 1892 Transferred
Monroe (Col.) Church April 11, 1896
Many
DeRidder, 1904 Transferred
Yellow Pine, 1904
Eros, February 16th, 1914 1929
Jena October 16, 1917
Montrose, January 14th, 1917
Vienna April 1901
Salem, 1855
Ebenezer, 1855
Vernon, April 7th, 1892 November 19, 1902
New Jerusalem, August 5th, 1870 April 5th, 1879
Arcadia, October 22, 1885 Dissolved
Frierson Memorial Dissolved
Vivian, April 12th, 1921 Dissolved
Ebenezer April 11, 1873
Midway October 29, 1876
Pine Hill April 11, 1873
Hope Hill April 11, 1873
State Line 1902

Oak Ridge, 1872		
Hamilton Church (at Stroud's Mill)	1872	April 15, 1875
Trenton, Nov. 5th Sabbath 1875		April 13, 1885
Bastrop, November 11, 1876		October 24, 1886
Kingston, October 19, 1871		
Enon, October 1886		
Athens		Dissolved October 1886
Mt. Zion (Bethel) 1886		
Mt. Olive, October 3, 1889		
Alexandria, October 15, 1891		Transfrred
Point Pleasant, June 10, 1900		

Dr Smith's Anniversary

A notable event took place in Shreveport First Church on Thursday, October 31, ultimo. It was the happy celebration of the Twenty-Fifth Anniversary of Dr. Smith's pastorate. The event was designed by the officers of the church. The beautiful church building was abloom with flowers, the members and friends from the whole city came with congratulations and good wishes, a splendid program of music was enjoyed as well as refreshments, felicitating speeches were made, and a chest of silver was presented, to all of which Dr. Smith made a happy but feeling response. During these years the work has prospered in his hands. The membership has trebled during his ministry. And the beautiful new building costing $375,000 has been built and entirely paid for and will be dedicated in Jan. 1930. This will be preceded by a special series of meetings conducted by Dr. James I. Vance of Nashville, Tenn.

Waterproof

This church is just completing its new church building which will be dedicated free of debt during this month. It cost (not counting the lot but including the furniture) $4,000. That speaks well for a little band of 25 members which has been organized only two years. Rev. R. L. McRaney is pastor.

Winnfield

This church recalled Rev. Alwin Stokes as pastor, after letting Ferriday have him for two years. Mr. Stokes was installed on Sunday October 27, and will give full

time to this important church. The whole town joined in welcoming Mr. Stokes and his family back to Winnfield.

Westminster

Rev. S. T. Francis was installed as pastor on Sunday, November 3rd, and enters upon his ministry here with much promise. The congregation and the Sunday School (162 present on Rally Day) were the largest in the history of the church.

Dunlap's New Location

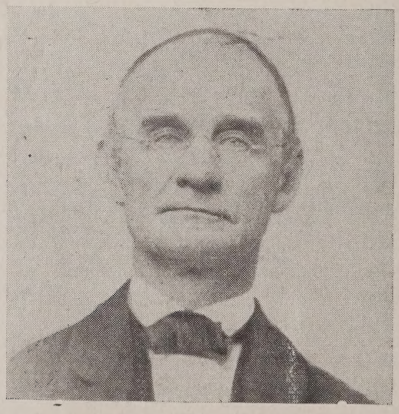
A notable event occurred in October last, one which is of great importance to the Presbytery. On October 6, 1929, the Dunlap congregation held their last service in the old building. The church was organized and built by Rev. U. B. Currie in 1899 and he served the church as pastor for 12 happy years. It was fitting therefore, that he who preached the first sermon in it should also preach the last. On Sunday October 13th the first service was held in the tabernacle erected at the corner of Creswell and Columbia streets at a cost of $7500. This will serve the church for some years. It is a comfortable and attractive place. Dr. Trigg Thomas has just held a very successful meeting there resulting in strongly cementing the congregation and adding 27 new members to the church.

ROLL OF PRESBYTERY

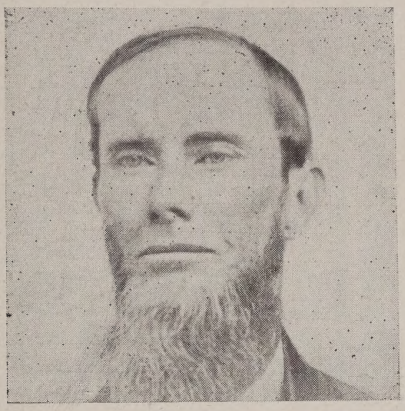
Ministers and Elders who have been members of the Presbytery at one or more of its meetings since 1854:

Name	Place	Dates
Rev. J. F. Ford, D. D.	Shreveport	1854-69
Rev. J. E. Davidson	Minden	1854-55
Rev. J. T. Davidson	Homer	1854-81
Rev. S. P. Helme		1854-62
Rev. James M. Hall	Evan	1854-67
Rev. B. F. Peters		1854-59
Dr. J. G. McKennie	Homer	1854-
Mr. D. Neely	Homer	1854-
Mr. Felix Symington	Midway	1854-
Dr. George P. Frierson	Good Hope	1854-
Mr. L. Smith	Alabama	1854-
Mr. John M. Lewis	Shreveport	1854-
(The above constituted the First Presbytery)		
Mr. A. J. Reynolds	Homer	1854-
Mr. George M. Eldridge	Good Hope	1854-

Mr. John Davidson	Midway	1854-
Mr. W. B. Miller	Shreveport	1854-
Dr. J. D. Wylie	Bethel	1854-
Mr. Angus Currie	Mt. Zion	1854-
Rev. H. B. Scott	Teacher	1855-58
Mr. J. M. Brownfield	Midway	1855-
Mr. S. L. Slack	Minden	1855-
Mr. Green Culbertson	Salem	1855-
Mr. N. M. Craig	Vernon	1856-
Mr. D. McCrummins	Alabama	1857-
Rev. R. S. McAllister	Shreveport	1858-67
Mr. J. D. Smith	Alabama	1858-
Mr. J. B. Kendall	Alabama	1858-
Rev. J. T. Balch		1859-02
Mr. A. Conway	Keatchie	1859-
Rev. Cyrus Harrington	Mansfield	1859-93
Mr. A. Lucas	Minden	1859-
A. B. Levisee	Shreveport	1859-
Rev. E. Ells	Keatchie	1859-68
J. W. Martin	Rocky Mount	1859-
— Bell	Rocky Mount	1859-
Lachlin Currie	Mt. Zion	1860-
J. H. Reynolds	Shreveport	1860-
J. P. Hall	Keatchie	1860-
R. G. Richmond	Vienna	1860-
Javid Johnson	Rocky Mount	1860-
Dr. J. H. Stroud	Rocky Mount	1861-



GEORGE M. ELDRIDGE
Our First Commissioner to the General Assembly



ROBERT BURDELL FRIERSON

Henry Story	Mansfield	1862-
F. Y. Hughes	Rocky Mount	1862-
Rev. J. E. Bright, D. D	Minden	1866-71
Rev. A. R. Banks	Bossier Group	1868-90
Rev. W. C. Dunlap, D. D	Shreveport	1869-86
Rev. John Glassell	Mansfield	1869-09
Rev. E. P. Palmer		1869-70
T. H. Morris	Shreveport	1869-
Rev. C. S. Dod	Alabama	1870-72
J. S. Rendall	Shreveport	1870-
L. F. Wilcox	Homer	1870-
Dr. A. C. Symington	Vienna	1870-
J. H. Gill	Homer	1871-
Judge E. M. Graham	Vernon	1871-
Rev. Philo Calhoun	Vienna	1872-72
Dr. J. S. Milling	Rocky Mount	1872-
W. J. O'Neal	Alabama	1872-
Rev. D. A. Campbell	Alto	1873-92
Rev. T. H. Cleland	Delhi	1873-78
B. H. Bickham	Mt. Zion	1873-
J. W. Logan	Monroe	1873-
J. W. Higginbotham	Oak Ridge	1873-
Rev. John Campbell	Monroe	1873-75
W. Y. Chester	Rocky Mount	1873-
Rev. J. E. C. Doremus, D. D.	Vienna	1874-78
C. J. Henry	State Line	1874-
Hyman Tipton	Alabama	1874-

Judge H. M. Smith	Vernon	1874-
T. A. Baskin	Union	1874-
J. W. Hill	Alto	1874-
D. R. Evans	Homer	1875-
Hon. F. P. Stubbs	Monroe	1876-
Rev. J. Y. Allison	Monroe	1876-82
N. S. Moore	Keatchie	1877-
R. B. Frierson	Good Hope	1877-
Jacob Gaillard	Good Hope	1878-
J. B. Archibald	Alto	1878-
W. A. Stewart	Union	1878-
C. H. Moore	Delhi	1878-
Judge E. C. Montgomery	Rayville	1878-
Rev. Fortune Pierre (col.)	Good Hope	1879-16
R. W. North	Rocky Mount	1879-
T. M. Center	Keatchie	1879-
Dr. A. A. Lyon	Shreveport	1880-
Rev. James A. McLees	Ruston	1880-96
John Wemple	Mansfield	1880-
A. G. Cobb	Vienna	1881-
T. S. Roach	Mansfield	1882-
S. M. Self	Banks Chapel	1882-
Col. Charles Schuler	Smyrna	1883-
A. B. Cooper	Alto	1883-
W. A. Mosely	Trinity	1883-
Rev. C. M. Shepperson	Monroe	1883-84
Rev. D. McNeil Turner	Homer	1883-93
F. L. McCormick	Monroe	1884-
Rev. J. T. Sailes, Evangelist	1885-1890-1891-1895-1901-1909-1911-	
John McMichael	Smyrna	1885-
A. E. Kennedy	Arcadia	1886-
C. H. Durbin	Banks Chapel	1886-
J. H. Davidson	Homer	1886-
D. M. Morrison	Rocky Mount	1886-
A. G. Cobb	Arcadia	1886-
Rev. R. H. Crosier	Monroe	1887-88
Rev. M. VanLear, D. D.	Shreveport	1887-01
Rev. W. H. Wycough	Evangelist	1887-88
J. J. Archibald	Union	1887-
Rev. W. W. McCarty	Bossier Group	1888-89
D. S. McKelvy	Delhi	1888-
Jack Peare (Col.)	Good Hope	1888-
Thomas Steele	Oxford	1888-

Rev. Henry Lee (Col.)		1889-96
Rev. J. W. Mosely	Delhi	1889-90
Rev. W. D. Spurlin	Monroe	1889-96
Rev. W. D. Spurlin	Monroe	1890-01
C. J. Henry	State Line	1889-
B. Capers	Arcadia	1889-
S. S. Carriker	Arcadia	1889-
C. L. Herk	Enon	1889-
Col. J. S. Young	Shreveport	1889-
John P. Graham	Ruston	1890-
W. G. Spilker	Keatchie	1890-
H. Laurie	Vienna	1890-
Rev. P. H. Hensley	Bossier Group	1891-02
Rev. R. A. Haden	For Missions	1901-17
Rev. J. S. Shaw	Arcadia	1891-96
Rev. F. L. Banks	Rayville	1892-93
Rev. F. L. Banks	Rayville	1903-07
Dr. J. M. Walthall	Monroe	1892-
B. R. Storey	Rayville	1892-
Andrew White (Col.)	Good Hope	1892-
Rev. Edgar White (Col.)	Good Hope	1892-99
Rev. Edgar White (Col.)	Good Hope	1900-16
Rev. W. E. Shive	Mansfield	1894-98
J. D. Davis	Alabama	1894-
Rev. L. P. Bowen, D. D	Monroe	1895-08
W. E. Glassell	Shreveport	1895-
John Baskin	Union	1896-
Rev. John M. Shive	Minden	1896-00
Rev. John M. Shive	Minden	1901-03
Rev. J. S. Crowley	For Missions	1896-02
Rev. J. A. Ramsay	Oxford	1896-99
R. H. Lindsay	Shreveport	1897-
Rev. U. B. Currie	Dunlap Memorial	1898-10
Rev. U. B. Currie	Bossier City	1924-
W. P. Flenniken	Mansfield	1898-
John Glassell	Red River	1898-
J. G. Foster	Smyrna	1899-
Rev. J. M. Richardson	Rayville	1899-01
Dr. N. B. Null	Ruston	1899-
B. A. Bridges	Homer	1899-
Joseph Wemple	Red River	1899-
Rev. W. A. Zeigler	Rocky Mount	1899-08
Rev. W. A. Zeigler	Evangelist	1921-29
J. H. Belcher	Benton	1899-
Rev. J. J. McInnis	Rayville	1901-05

Rev. F. J. Allen	Ruston	1901-02
Rev. R. L. Gladney	Mansfield	1901-11
Floyd Frazier	Mansfield	1901-
J. E. Adger	Rocky Mount	1901-
Rev. W. W. Jones	Tensas Group	1901-06
H. N. Sherburne	Plain Dealing	1901-
Rev. Edward Mack, D. D.	Shreveport	1901-04
S. F. Steere	Shreveport	1901-
Rev. John Pope (Col.)	Young's Chapel	1902-03
Rev. G. G. Woodbridge	Belcher	1902-20
L. S. Frierson	Shreveport	1902-
W. E. Hinkle	Ruston	1902-
J. B. Thompson		
Rev. S. W. Brown	Ruston	1902-
W. A. Billingsley	Smyrna	1902-
Rev. F. E. Rodgers	Tensas Churches	1903-04
A. B. Tissington	Monroe	1903-
J. H. Shepherd	Dunlap Memorial	1903-
S. E. McKeever	Dunlap Memorial	1903-
J. A. Smith	Monroe	1904-
J. H. Franklin	Smyrna	1904-
W. F. Taylor	Shreveport	1904-
Rev. Jasper K. Smith, D. D.	Shreveport	1904-
R. A. Shotwell	Monroe	1904-
F. H. Ward	Smyrna	1904-
J. T. Manry	Plain Dealing	1904-
Henry Rose	Dunlap Memorial	1904-
W. P. Patton	Oxford	1904-
Rev. C. V. Cavitt	Tensas Group	1905-07
Rev. G. D. Booth	Monroe	1905-10
Rev. G. R. Stewart	Bossier Group	1905-13
Rev. W. J. Secrest	Belcher	1905-07
N. W. Sentell	Banks Chapel	1905-
Col. W. R. Lyman	Ruston	1905-
Rev. W. A. Rolle	Mansfield	1906-10
Judge J. E. Reynolds	Arcadia	1906-
Chester Smith	Banks Chapel	1906-
I. H. Martin	Dixie	1906-
B. R. McLemore	Delhi	1906-
J. T. Lindow	Alto	1906-
Rev. A. E. Spencer	Monroe	1907-08
R. T. Guy	Mansfield	1907-
R. Wylie	Dunlap Memorial	1907-
F. L. Guthrie	Tensas	1907-

W. N. Adams	Keatchie	1907-
S. P. Dubois	Mansfield	1908-
W. A. Gormany	Dunlap Memorial	1908-
F. C. Gladney	Arcadia	1908-
Rev. D. F. Osteen	Mansfield	1908-10
H. K. Lineback	Mansfield	1908-
E. M. Fraser	Mansfield	1908-
Rev. H. M. McLain	Belcher	1909-21
W. C. Banks	Plain Dealing	1909-
Capt. W. P. Renwick	Monroe	1909-
J. S. Maxwell	Minden	1909-
E. A. Weeks	Winnfield	1909-
J. M. Henderson	Benton	1909-
A. R. Currie	Belcher	1909-
Rev. C. S. Newman, D. D	Monroe	1910-18
Rev. J. B. Carpenter	Ruston	1910-12
Rev. W. H. McIntosh	Tensas Group	1910-14
Rev. W. F. O'Kelley	Dunlap Memorial	1910-
Rev. W. C. Tenney	Mansfield	1910-11
Rev. W. C. Tenney	Smyrna	1913-19
Frank Ogden	Benton	1910-
F. J. Ward	Smyrna	1910-
J. C. Gillyard	Good Hope	1910-
H. L. Gregg	Monroe	1910-
Rev. B. H. Holt	Bossier Group	1911-12
Rev. H. L. Walton	Evangelist	1911-12
Rev. H. L. Walton	Rayville	1918-
Silas McIver	Minden	1911-
B. R. Sorey	Rayville	1911-
R. M. Baskin	Union	1911-
R. T. Glassell	Belcher	1911-
W. D. O'Neal	Alabama	1911-
Rev. C. F. Hoffman	Mansfield	1912-15
R. D. O'Neal	Alabama	1912-
J. H. Harrington	Monroe	1912-
Thomas Dugdale	Alabama	1912-
A. D. Morris	Shreveport	1912-
Dr. L. A. Murdock	St. Joseph	1912-
Rev. S. H. McBride	Rayville	1913-
J. S. Douglass	Dixie	1913-
Benjamin White	Good Hope	1913-
Rev. Perre Danis	Ruston	1913-
S. L. Smith	Monroe	1913-
J. F. Gustafson	Dunlap Memorial	1913-

C. M. Hutton	Minden	1913-
Rev. J. C. McQueen	Homer	1914-16
Rev. J. F. Naylor	Belcher	1914-29
D. James	Ruston	1914-
L. A. Davis	Natchitoches	1914-
M. W. Stroud	Monroe	1914-
Col. F. P. Stubbs	Monroe	1914-
Rev. E. J. Durham	Mansfield	1913-22
C. W. Gaines	Rayville	1914-
T. K. McLemore	Delhi	1914-
H. Lindow	Alto	1914-
S. A. Conger	Arcadia	1914-
W. W. Gilbert	Trinity	1914-
Rev. M. L. Murphy	Winnfield	1914-15
Rev. Alwin Stokes	Winnfield	1915-
S. B. Hicks	Shreveport	1915-
D. M. Lide	Dunlap Memorial	1915-
J. B. Anthony	Dunlap Memorial	1915-
C. C. Whisenhunt	Natchitoches	1915-
C. A. Wilson	Shreveport	1916-
F. H. Davis	Alabama	1916-
W. A. Calhoun	Eros	1916-
Rev. D. J. Cumming	For Missions	1916-
D. K. Brown	Minden	1917-
J. S. Milling	Banks Chapel	1917-
J. A. Bigger	Dunlap Memorial	1917-
J. H. Nelson	Minden	1917-
S. C. Adger	Rocky Mount	1917-
D. Wade	Eros	1917-
Rex. O. C. Dolphy	Alto	1918-21
John Jenkins	Shreveport	1918-
Rev. B. Charles Bell, D. D., Supt.-Evangelist		1919-
T. C. Frierson	Shreveport	1919-
J. J. Moore	Homer	1919-
W. C. Brown	Smyrna	1919-
L. B. Archibald	Archibald	1919-
Rev. Wallace Clift	Monroe	1919-27
Rev. S. P. Collins	Homer	1919-22
Rev. S. E. McFadden	Ruston	1919-
Rev. H. J. McGehee	Natchitoches	1919-24
J. A. Chatterton	Homer	1919-
Judge Hal Burgess	Mansfield	1919-
Rev. J. F. McKenzie, D. D.	Dunlap Memorial	1920-26
Rev. L. R. Sparks	S. S. Evangelist	1920-20

C. E. Byrd	Dunlap Memorial	1920-
Rev. M. J. McLean	Tensas Group	1921-
Rev. C. L. Nourse	Belcher	1921-25
H. M. Williams	Monroe	1921-
C. H. Littleton	Alabama	1921-
D. Briggs	Vivian	1921-
Rev. T. M. Lemly	Natchitoches	1921-26
Wm. Steen	Shreveport	1921-
B. R. Martin	Vivian	1921-
Sidney Stroud	Monroe	1921-
Rev. A. S. McClamrock	Shreveport	1922-
Capt. J. H. Collins	Tallulah	1922-
F. E. Wemple	Belcher	1922-
George Dugdale	Alabama	1922-
S. T. Hatcher	Smyrna	1922-
M. W. Adkins	Dunlap Memorial	1922-
Rev. R. W. Blain	Sunday School Evangelist	1923-26
Rev. R. M. McGehee	Mansfield	1923-
Rev. W. T. Pearman	Homer	1923-24
Rev. E. B. Thompson	Winnsboro	1923-23
Rusk Stallcup	Frierson	1923-
G. W. Boose	Monroe	1923-
Paul Weis	Natchitoches	1923-
M. R. Goforth	Baskin	1923-
J. E. Adger	Belcher	1923-
Alex Watson	Mangham	1923-
Dr. Lee McIntosh	Westminster	1924-
Rev. F. V. Long	Westminster	1924-29
Rev. W. J. Millard	Belcher	1924-
Rev. L. L. Meeker	Tallulah	1924-25
F. G. Hulse	Delhi	1924-
F. C. Hundley	Monroe	1924-
G. C. Ketchum	Tallulah	1924-
E. J. Lassiter	Trinity	1924-
Joe Rentz	Westminster	1924-
Rev. A. C. Evans	Homer	1924-27
J. V. Scott	Winnfield	1924-
W. A. Hickman	Winnsboro	1924-
P. M. Biddison	Bastrop	1924-
W. D. Martin	Shreveport	1924-
L. V. Kellogg	Monroe	1924-
G. K. Foster	Westminster	1924-
E. W. Porter	Ferriday	1924-
A. Baker	Homer	1924-

Q. A. Hester	Pioneer	1924-
Rev. W. H. Frame	Bossier Group	1925-26
W. L. Trimble	Shreveport	1925-
M. A. Cooper	Rayville	1925-
H. L. McCaskill	Westminster	1925-
Rev. F. L. McFadden	Westminster	1925-29
H. L. Prather	Natchitoches	1925-
Max Brown	Winnfield	1925-
Rev. John R. Richardson	Natchitoches	1926-29
Rev. D. L. O'Neal	Bastrop	1926-
Rev. C. L. Power	Dunlap Memorial	1926-
Rev. J. C. Rhodes	Ferriday	1926-27
Rev. J. P. Smith	Tallulah	1926-
J. J. Doles	Plain Dealing	1926-
S. M. McCall	Rocky Mount	1926-
J. W. Foley	Alden Bridge	1926-
John Snyder	Trinity	1926-
Rev. C. E. Green		1926-27
Alvin Good	Natchitoches	1926-
W. H. North	Dixie	1926-
F. P. Willard	Cedar Grove	1926-
W. F. M. Meadors	Homer	1926-
Charles Hoyer	Bossier City	1926-
Rev. C. B. Robinson	Winnsboro	1927-
J. L. Hart	Mansfield	1927-
C. C. Schober	Dunlap Memorial	1927-
R. L. Nance	Belcher	1927-
W. T. Bell	Baskin	1927-
Rev. R. A. Dawson	Bossier Group	1927-
Rev. S. B. Williams	Winnfield	1927-
R. O. Skinner	Minden	1927-
F. A. Gladney	Homer	1927-
T. H. Milliken	Bastrop	1927-
Rev. E. D. Holloway	Monroe	1927-
O. Trahan	Winnfield	1927-
R. G. Null	Ruston	1928-
Guy Stubbs	Monroe	1928-
W. R. Billingsley	Mansfield	1928-
A. K. Crisler	Dunlap Memorial	1928-
Rev. T. K. Morrison	Delhi	1928-29
Rev. R. L. McRaney	St. Joseph	1928-
J. D. Butler	Monroe	1928-
Thomas Wemple	Dunlap Memorial	1928-
M. A. Steele	Oxford	1928-

W. A. Gandy.....Bossier City 1928-
Rev. S. T. Francis.....Westminster 1929-
V. G. Phillips.....Natchitoches 1929-
L. T. O'Neal .....Delhi 1929-
Windsor Pipes.....Bastrop 1929-
F. I. Hanks .....Westminster 1929-
W. C. Holmes .....Natchitoches 1929-
Dr. W. A. Rodgers.....Bastrop 1929-
W. F. Long.....Waterproof 1929-

Thus 371 men have been members of the Presbytery during the 75 years.

On this roll are the names of 11 doctors; 6 judges; 12 state officials; 5 notable educators and many business men of distinction.

Note:—There have been three generations of the following families who have been members of this Presbytery, viz: Martin, Frierson, Glassell, Stubbs, Adger, Wemple, O'Neal.

There have been many worthy elders of our churches who have not been members of the Presbytery, as there have also been many worthy deacons and private members, not a few, of both men and women whose names would stand high in any list.

Register of Ministers of Red River Presbytery

Name	Church	Date Received	Date Dismissed
Allison, Rev. J. Y.	Monroe-Vernon	Nov. 13, 1876	Mar. 30, 1882
Allen, Rev. F. J.	Ruston Group	April 5, 1901	May 7, 1902
Balch, Rev. J. T.	.....	March 5, 1859	Dec. 12, 1902
Bright, Rev. J. E., D. D.	Minden	Sept. 20, 1866	Oct. 21, 1871
Banks, Rev. A. R.	Bossier Group	Aug. 28, 1868	Sept. 23, 1890
Banks, Rev. F. L.	Rayville Group	April 9, 1892	Oct. 20, 1893
Bowen, Rev. L. P., D. D.	Monroe	April 4, 1895	Oct. 6, 1908
Brown, Rev. S. Wood	Ruston-Alabama	Oct. 17, 1902	April 10, 1906
Banks, Rev. F. L.	Mansfield Group	Aug. 7, 1903	Oct. 16, 1907
Booth, Rev. Geo. D.	Monroe	Jan. 9, 1905	April 13, 1910
Bell, Rev. B. C., D. D.	Supt.-Evangelist	Jan. 23, 19.....	.....
Blain, R. Waller	(S. S. Ext. Worker)	June ....., 1923	Aug. 30, 1926
Bryson, Rev. J. W.	Cedar Grove	June ....., 1929	.....
Calhoun, Rev. Philo	Vienna, Monroe, Etc.	April 9, 1872	July 29, 1872
Campbell, Rev. D. A.	Alto and Union	Dec. 12, 1873	Oct. 16, 1892

Cleland, Rev. T. H.	Delhi	Dec. 12, 1873	Feb. 17, 1878
Crosier, Rev. R. H.	Monroe	April 8, 1887	April 26, 1888
Crowley, Rev. J. S.	Foreign Missionary (Africa)	Oct. 18, 1896	April 17, 1902
Currie, Rev. U. B.	Shreveport Dunlap Mem. Oxford Memorial	April 5, 1898	April 10, 1910
Cavitt, Rev. C.V.	Tensas Group	April 19, 1905	April 25, 1907
Carpenter, Rev. J. B.	Ruston-Alabama	April 13, 1910	July 15, 1912
Cumming, Rev. D. Jas.	Natchitoches-Montrose	Oct. 11, 1916	.....
Clift, Rev. Wallace	First Monroe Church	July 15, 1919	Oct. 11, 1927
Collins, Rev. S. P.	Homer	July 15, 1919	Nov. 28, 1922
Currie, Rev. U. B.	Bossier City	Nov. 19, 1924	.....
Davidson, Rev. J. E.	Minden	Feb. 10, 1854	1855
Davidson, Rev. Joseph	Homer Group	Feb. 11, 1854	Oct. 20, 1881
Dunlap, Rev. W. C., D. D.	Shreveport	April 24, 1869	Sept. 21, 1886
Dod, Rev. C. S.	Alabama and Good Hope	April 14, 1870	Nov. 23, 1872
Doremus, Rev. J. E. C., D. D.	Vienna	Nov. 13, 1874	Nov. 16, 1878
Danis, Rev. Pierre	Ruston and Alabama	Oct. 15, 1913	.....
Durham, Rev. E. J.	Mansfield Memorial	Nov. 19, 1914	Nov. ....., 1922
Dolphy, Rev. O. C.	Alto-Union-Archibald	Nov. 20, 1918	....., 1921
Dawson, Rev. R. A.	Plain Dealing Group	Aug. 11, 1927	.....
Eels, Rev. E.	Keatchie Group	Mar. 25, 1859	Aug. 29, 1868
Evans, A. C.	Homer	June 3, 1924	April 10, 1927
Francis, Sam T.	Westminster	Oct. 11, 1929	.....
Ford, Rev. J. Franklin	Shreveport	Feb. 10, 1854	Jan. 24, 1869
Glassell, Rev. John	Evangelist	Oct. 8, 1886	....., 1908
Gladney, Rev. R. L.	Mansfield Group	April 6, 1901	Oct. 24, 1911
Green, Rev. C. E.	.....	Oct. 12, 1926	Aug. 11, 1927
Helme, Rev. S. P.	Shreveport	Feb. 10, 1854	June 11, 1862
Hall, Rev. Jas. M.	Evangelist	Feb. 11, 1854	....., 1867
Harrington, Rev. Cyrus,	Mansfield, Keatchie Rocky Mount	Oct. 29, 1859	Oct. 21, 1893
Hensley, Rev. P. H.	Bossier Group	April 24, 1891	Nov. 18, 1902
Haden, Rev. Robt. A.	Foreign Missionary	June 17, 1891	Feb. 17, 1917
Holt, Rev. B. H.	Bossier Group	Jan. 17, 1911	Oct. 22, 1912
Hoffman, Rev. C. F.	Mansfield Memorial	Nov. 12, 1912	April 21, 1915
Holloway, Rev. E. D.	Monroe First Church	Dec. 14, 1927	.....
McGehee, Rev. Robt. M.	Mansfield	April 11, 1923	.....
McRaney, Rev. R. L.	St. Joseph	June 22, 1928	.....
McFadden, Rev. F. L.	Westminster	Nov. 18, 1925	Feb. 19, 1929
McClamrock, Rev. A. S.	.....	Nov. 2, 1922	April 10, 1929
Newman, Rev. C. S., D. D.	Monroe First	Nov. 7, 1910	Nov. 20, 1918
Naylor, Rev. J. F.	Belcher-Dixie	Jan. 20, 1914	Dec. 18, 1929
Nourse, Rev. C. L.	Belcher-Dixie	Nov. 12, 1921	Oct. 13, 1925

Osteen, Rev. D. F.	Mansfield Group	June 14, 1908	Oct. 12, 1910
O'Kelley, Rev. W. F.	Dunlap Memorial	Oct. 26, 1910	.....
O'Neal, Rev. D. L.	Bastrop	July 2, 1926	.....
Peters, Rev. B. F.	.....	Feb. 18, 1854	March 25, 1859
Palmer, Rev. E. P.	.....	April 24, 1869	Oct. 28, 1870
Pierre, Rev. Fortune (Col.)	Good Hope (Col)	Oct. 24, 1879	Nov. 11, 1916
Pope, Rev. John A. (Col.)	Young's Chapel	April 18, 1902	April 9, 1903
Pearman, Rev. W. T.	Homer	April 10, 1923	Feb. 14, 1924
Power, Rev. Chas. L.	Dunlap Memorial	Oct. 12, 1926	.....
Ramsey, Rev. J. A.	Oxford-Smyrna	Dec. 17, 1897	Oct. 13, 1899
Richardson, Rev. J. M.	Rayville	1899	Oct. 24, 1901
Rogers, Rev. F. E.	Tensas Group	April 9, 1903	April 27, 1904
Rolle, Rev. Wm. A.	Mansfield Group	Oct. 26, 1906	Oct. 12, 1910
Robinson, Rev. C. B.	Winnsboro Group	June 17, 1927	Mar. 24, 1930
Rhodes, Rev. J. C.	Ferriday & St. Joseph	April 13, 1926	Feb.. 23, 1927
Richardson, Rev. John R.	Natchitoches	April 20, 1926	Oct. 10, 1929
Scott, Rev. H. B.	Teacher	Mar. 24, 1855	Mar. 26, 1858
Shepperson, Rev. C. M. D. D.	Monroe	Nov. 2, 1883	March 4, 1884
Sailes, Rev. J. T.	Evangelist	Oct. 22, 1885	April 4, 1890
Spurlin, Rev. W. D.	Monroe, Arcadia	April 10, 1889	April 24, 1896
Shaw, Rev. J. S.	Arcadia, Delhi, Homer, Minden.	June 17, 1891	May 17, 1896
Sailes, Rev. J. T.	Evangelist	Oct. 16, 1891	Nov. 19, 1895
Shive, Rev. W. E.	Mansfield Group	Oct. 13, 1894	April 4. 1898
Shive, Rev. John M.	Minden Group	Oct. 16, 1896	Dec. 11, 1900
Spurlin, Rev. W. D.	Monroe	Dec. 11, 1900	April 25, 1901
Sailes, Rev. J. T.	Evangelist	Oct. 24, 1901	Sept. 28, 1909
Shive, Rev. John M.	Minden Group	Oct. 26, 1901	June 6, 1903
Smith, Rev. Jasper K., D. D.	Shreveport 1st.	Nov. 28, 1904	.....
Stewart, Rev. G. R.	Bossier Group	Jan. 9, 1905	April 15, 1913
Sechrost, Rev. W. J.	Belcher & Dixie	April 19, 1905	April 24, 1997
Spencer, Rev. A. E.	Ruston Group	Jan. 24. 1907	June 14, 1908
Sailes, Rev. J. T.	Rayville Group	Jan. 17, 1911	.....
Stokes, Rev. A.	Winnfield Group	July 8, 1915	.....
Sparks, Rev. L. R.	S. S. Evangelist	July 6, 1920	Oct.....1920
Smith, Rev. J. P.	Tallulah Group	May 20, 1926	.....
Smith, Rev. E. P.	Alabama. Alto	June ....., 1929	.....
Turner, Rev. D. McNeil	Homer	April 19, 1883	Oct. 20, 1893
Tenney, Rev. W. C.	Mansfield Group	Oct. 12, 1910	Oct. 4, 1911
Tenney, Rev. W. C.	Smyrna, Oxford, Arcadia	Oct. 15, 1913	Oct. 8, 1919
Thompson, Rev. Erwin B.	Winnsboro Group	April 10, 1922	Oct. 9, 1923
Van Lear, Rev. M., D. D.	Shreveport, 1st	Oct. 26, 1887	Oct. 24, 1901
Wycough, Rev. W. H.	Evangelist	April 9, 1887	Oct. 18, 1888

REV. AND MRS. E. EELLS

White, Rev. Edgar (Col.)	Red Lick	Nov. ....., 1892	April 20, 1899
Woodbridge, Rev. G. G.	Belcher Group	Oct. 17, 1902	Feb. 15, 1920
Walton, Rev. H. L.	Evangelist	Oct. 3, 1911	Oct. 22, 1912
White, Rev. Edgar (Col.)	Red Lick	....., 1900	Oct. 11, 1916
Walton, Rev. H. L.	Rayville, Delhi	Nov. 20, 1918	.....
Williams, Rev. S. B.	Winnfield	April 1927	Feb. 4, 1930
Zeigler, Rev. W. A.	Rocky Mount	April 21, 1899	April 15, 1908
Zeigler, Rev. W. A.	Evangelist	Nov. 16, 1921	April 10, 1929

Moderators of Red River Presbytery

Date— Place	Present	Moderator	Stated Clerk
1854—Minden	3-6	Rev. J. F. Ford	Rev. J. F. Ford
1854—Shreveport	3-6	Rev. S. P. Helme	
1855—Homer	3-3	Rev. B. F. Peters	
1855—Shreveport	3-2	Rev. J. T. Davidson	
1856—Salem No quorum			
1856—Minden	3-3	Rev. H. B. Scott	
1857—Vernon	3-1	Rev. J. M. Hall	
1857—Mt. Zion	3-2	Rev. J. T. Davidson	
1858—Minden	3-3	Rev. J. M. Hall	
1858—Alabama	3-2	Rev. J. T. Davidson	
1859—Minden	5-5	Rev. S. P. Helme	
1859—Keatchie	4-2	Rev. R. S. McAllister	
1860—Shreveport	6-4	Rev. J. T. Balch	
1860—Vienna	5-6	Rev. J. T. Davidson	
1861—Rocky Mount	5-4	Rev. E. Eells	

1861—Mansfield	4-3	Rev. C. Harrington
1862—Shreveport	5-3	Rev. J. F. Ford
1862—Homer	4-1	Rev. J. M. Hall
1863—Minden	3-1	Rev. J. T. Davidson
1863—Mt. Zion No quor.		
1864—Rocky Mt. No quo.		
1864—Rocky Mt.	3-1	Rev. E. Eells
1865—Minden No quor.		
1865—Minden	5-3	Rev. C. Harrington
1866—Rocky Mount	3-2	Rev. J. T. Davidson
1866—Shreveport	3-4	Rev. E. Eells
1867—Minden No. quor.		
1867—Wright's Chap.	4-2	Rev. J. F. Ford
1868—Rocky Mt. No quo.		
1868—Minden	4-2	Rev. J. T. Davidson
1869—Shreveport	3-1	Rev. A. R. Banks
1869—Mansfield	4-3	Rev. W. C. Dunlap, D. D. Rev. C. Harrington
1870—Rocky Mount	4-4	Rev. J. E. Bright
1870—Vienna	4-3	Rev. C. Harrington
1871—Keatchie	4-3	Rev. C. S. Dod
1871—Homer	4-6	Rev. A. R. Banks
1872—Minden	4-4	Rev. J. T. Davidson
1872—Vienna No quorum		
1873—Shreveport	4-5	Rev. C. Harrington
1873—Monroe	4-2	Rev. D. A. Campbell
1874—Homer	5-3	Rev. A. R. Banks
1874—Vienna	5-7	Rev. T. A. Cleland
1875—Rocky Mount	4-3	Rev. C. Harrington
1875—Shreveport	4-3	Rev. J. E. C. Doremus
1876—Vienna	5-4	Rev. D. A. Campbell
1876—Monroe	7-1	Rev. W. C. Dunlap, D. D.
1877—Kingston	3-5	Rev. A. R. Banks
1877—Homer	5-1	Rev. J. T. Davidson
1878—Alabama	5-1	Rev. J. Y. Allison
1878—Rayville	3-5	Rev. D. A. Campbell
1879—Vienna	6-2	Rev. W. C. Dunlap, D. D.
1879—Cottage Grove	4-3	Rev. J. T. Davidson
1880—Shreveport	6-5	Rev. J. Y. Allison
1880—Homer	6-3	Rev. C. Harrington
1881—Homer	6-4	Rev. J. A. McLees
1881—Vienna	3-2	Rev. W. C. Dunlap, D. D.
1882—Minden	4-2	Rev. C. Harrington
1882—Banks Chapel	4-4	Rev. W. C. Dunlap, D. D.
1883—Mansfield	4-8	Rev. C. Harrington

1883—Rayville	3-3	Rev. D. M. Turner
1884—Alabama	3-2	Rev. J. A. McLees
1884—Monroe	4-8	Rev. D. A. Campbell
1885—Smyrna	3- 2	Rev. W. C. Dunlap, D. D.
1885—Good Hope	5-3	Rev. C. Harrington
1886—Arcadia	6-9	Rev. W. C. Dunlap, D. D.
1886—Homer	5-8	Rev. D. A. Campbell
1887—Alabama	3-4	Judge N. M. Smith
1887—Minden	6-7	Rev. J. T. Sailes
1888—Keatchie	5-8	Rev. W. H. Wycough
1888—Banks Chapel	6-6	Rev. M. Van Lear, D. D.
1889—Homer	5-7	Rev. C. Harrington
1889—Monroe	8-9	Col. John S. Young
1890—Ruston	8-9	Rev. J. T. Sailes
1890—Arcadia	7-8	Rev. J. A. McLees
1891—Good Hope	4-5	Rev. Jno. Glassell
1891—Oxford	6-6	Rev. P. H. Hensley
1892—Rayville	8-8	Rev. W. D. Spurlin. D. D.
1892—Oxford	5-6	Rev. J. T. Sailes
1893—Arcadia	9-9	Rev. J. S. Shaw
1893—Keatchie	9-2	Col. Chas. Schuler. Rev. P. H. Hensley
1894—Alabama	6-5	Rev. M. VanLear, D. D.
1894—Minden	5-4	Rev. J. T. Sailes
1895—Homer	4-1	Rev. J. A. McLees
1895—Monroe	6-5	Rev. L. P. Bowen, D. D.
1896—Mansfield	7-3	Rev. W. E. Shive, Rev. J. A. McLees
1896—Monroe	4-10	Col. Chas. Schuler
1897—Shreveport	4-5	Col. Chas. Schuler
1897—Monroe	3-3	Judge N. M. Smith
1898—Keatchie	6-7	Rev. J. A. Ramsey
1898—Arcadia	5-4	Rev. U. B. Currie
1899—Ruston	5-7	Col. Chas. Schuler
1899—Benton	6-6	Rev. J. M. Shive Rev. W. A. Zeigler
1900—Shreveport	6-5	Rev. L. P. Bowen, D. D.
1900—Homer	4-8	Rev. R. A. Haden
1901—Dunlap Mem	7-11	Col. Chas. Schuler
1901—Alabama	4-7	Rev. W. D. Spurlin, D. D.
1902—Belcher	8-7	Mr. W. E. Glassell
1902—Plain Dealing	6-7	Rev. Edward Mack, D. D.
1903—Ruston	6-3	Rev. W. D. Spurlin, D. D.
1903—Monroe	7-4	Rev. J. J. McInnis
1904—Arcadia	6-4	Rev. Jno. Glassell Rev. F. L. Banks
1904—Mansfield	4-4	Col. Jno. S. Young
1905—Keatchie	8-2	Rev. S. W. Brown

1905—Minden	8-3	Rev. W. A. Zeigler	
1906—Dunlap Mem	11-11	Rev. Geo. D. Booth	Rev. W. A. Zeigler
1906—Delhi	7-5	Rev. J. T. Sailes	
1907—Monroe	9-13	Rev. W. A. Rolle	
1907—Belcher	8-7	Rev. A. E. Spencer	
1908—Benton	8-7	Rev. G. G. Woodbridge	Rev. U. B. Currie
1908—Ruston	8-6	Rev. Jasper K. Smith, D. D.	
1909—Shreveport	9-16	Rev. G. R. Stewart	
1909—Banks Chap.	10-10	Rev. H. M. McLain	
1910—Mansfield	8-7	Rev. W. A. Rolle	Rev. W. A. Rolle
1910—Dixie	6-5	Rev. J. B. Carpenter	Rev. H. M. McLain
1911—Rayville	10-9	Rev. Jasper K. Smith, D. D.	
1911—Plain Dealing	7-8	Rev. W. F. O'Kelley	
1912—Monroe	7-6	Rev. H. L. Walton	
1912—Alabama	9-8	Rev. W. H. McIntosh	
1913—Keatchie	10-6	Rev. J. T. Sailes	
1913—Belcher	9-12	Rev. S. H. McBride	
1914—Ruston	11-13	Rev. C. S. Newman, D. D.	
1914—Rayville	12-12	Rev. W. C. Tenney	
1915—Minden	12-13	Rev. J. F. Naylor	
1915—Dunlap Mem	13-13	R. T. Glassell	
1916—Natchitoches	11-10	Rev. W. F. O'Kelley	Rev. H. M. McLain
1916—Winnfield	9-10	A. D. Morris	
1917—Belcher	8-9	Rev. D. James Cumming	
1917—Minden	11-7	D. K. Brown	
1918—Rayville	11-8	Rev. Alvin Stokes	Rev. H. M. McLain
1918—Monroe	5-7	Rev. J. T. Sailes	
1919—Shreveport	12-16	Rev. H. M. McLain	
1919—Smyrna	10-8	Rev. B. C. Bell	Rev. J. F. Naylor
1920—Minden	8-10	Rev. Wallace Clift	
1920—Union	10-7	Rev. H. L. Walton	
1921—Homer	11-9	S. W. Brown	
1921—Plain Dealing	9-10	Rev. J. F. McKenzie	
1922—Belcher	16-11	Rev. S. E. McFadden	
1922—Mansfield	9-7	William Steere	
1923—Natchitoches	12-8	Rev. C. L. Nourse	
1923—Rayville	14-12	Rev. M. J. McLean	
1924—Monroe	16-20	Rev. T. M. Lemly	
1924—Jonesville	15-9	Rev. R. M. McGehee	
1925—Minden	17-16	Rev. W. J. Millard	
1925—Winnfield	14-4	Rev. R. W. Blain	
1926—Alabama	15-18	J. H. Nelson	
1926—Shreveport	18-15	Rev. U. B. Currie	
1927—Belcher	18-7	Rev. F. L. McFadden	

1927—Homer	13-11	Jno. Jenkins	
1928—Ruston	21-15	Rev. F. V. Long	
1928—Mansfield	20-12	Rev. C. L. Power	Rev. R. M. McGehee
1929—Shreveport	19-16	Rev. C. B. Robinson	
1929—Monroe	19-14	Rev. D. L. O'Neal	

The following is a list of Treasurers of Red River Presbytery:

John M. Lewis, Dr. J. G. McKemie, W. B. Miller, Rev. John Franklin Ford, Rev. J. T. Davidson, Rev. W. C. Dunlap, D. D., Charles Schuler, S. F. Steere, Henry Rose.

Memorials

"Precious in the sight of the Lord
is the death of his saints."
—Psalms 116:15.

These memorials have been gathered, some from the records of the Presbytery of Red River, some from the records of the Synod of Mississippi, and some from the records gathered in the Historical Foundation at Montreat. Some too have been specially prepared for this history.

It is to be regretted that some of our early ministers do not have memorials in this list. This is because they transferred from our Presbytery. Even then, we should have secured them, if we had been able to find them. This is particularly the case with Rev. B. F. Peters, who was one of the First Presbytery and served faithfully with the other founders. But we here make honorable mention of him as one who is valued by his successors in the Presbytery.

We also make special mention of Rev. E. P. Palmer, Rev. J. E. Bright, D. D., and Rev. John Campbell.

Rev. Fortune Pierre was a notable member of the colored race, and a useful member of this Presbytery. He labored well among his own people and laid a sure foundation. The fruits of his labors are still being garnered and the influences of his life are still spreading far and wide. He has blazed a splendid trail for all of his race who shall come after him. "May his tribe increase."

"Blessed are the dead which die in the Lord
from henceforth

Their works do follow them."—Rev. 14:13

REV. J. FRANKLIN FORD

The Committee on Obituaries made the following report which was adopted:

"Whereas in the mysterious dispensation of Providence, one of our standard bearers, Rev. J. Franklin Ford, has been suddenly cut down, thus depriving us of his valuable services and wise counsels.

"Resolved that we humbly submit to the chastisement thus sent upon us by our Heavenly Father and pray that others may speedily be sent to take his place in gathering in the ripening harvest.

"Resolved, that we hereby tender our heartfelt sympathy and condolence to the bereaved family and friends of whom he was the head and stay.

"Resolved that Rev. W. C. Dunlap, D. D., hand a copy of these resolutions to the bereaved family."

Rev. J. Franklin Ford, a member of Red River Presbytery, died suddenly in Shreveport, La., the 24th of September, 1869, in the sixty-first year of his age.

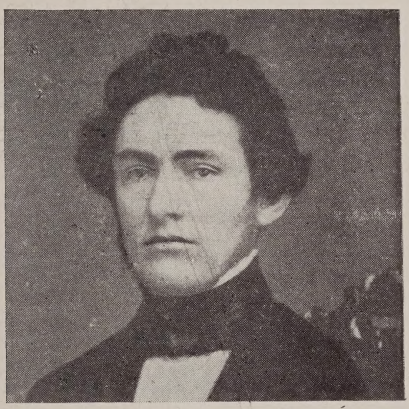
He was a native of Kentucky, but removed at an early age to Rapides Parish, La. During his collegiate course he made a public profession of his faith in Christ and at once resolved to devote his talents and energies to preaching the Gospel. To prepare himself for this work, he went to Princeton Seminary and pursued his Theological studies in that school of the prophets. The whole of his ministerial life was spent in what is now the bounds of Red River Presbytery. He lived, labored, died and was buried, beloved and lamented by all who knew him. For many years he labored in Rapides Parish, the home of his childhood, with great acceptance and a good degree of success, until Providence directed him to Shreveport. Here he organized and built up an interesting church and continued his labors here and at Minden for eighteen years. At the time of his death he was principal of the Shreveport Institute which was never in a more flourishing condition and promised so wide a sphere of usefulness. It was his privilege to educate many daughters in that portion of the country, all of whom respected and loved him while living. Now that he is dead they make mention of his name in tears.

At the last meeting of Synod, he was unanimously elected Moderator and presided over its deliberations with dignity and ability, endearing himself to all by his

urbanity and christian courtesy.

As an earnest, faithful and laborious minister of the Gospel, he commended himself to the confidence and esteem of all his brethren. No one felt a truer or deeper interest in the success of Gospel Truth; and to his labors is due in a great measure whatever of solid and healthy influence our church has exerted within the bounds of the Presbytery of which he was a member and Stated Clerk from its organization till his death. In the midst of many labors and great usefulness, he was suddenly cut down—his armor still bright—his energies unabated."
(Mr. Ford represented Red River Presbytery in the First General Assembly of our church and signed the wonderful declaration of principles adopted by that body)

MEMORIAL—REV. JOHN E. DAVIDSON



The committee appointed to bring in a notice of the death of the late Rev. John E. Davidson, beg leave to report:

That we have heard with unfeigned grief, of the death of our late brother, the Rev. John E. Davidson, and that while we humbly bow to this manifestation of the will of our Heavenly Father, we lament his loss to us in our social and religious intercourse, and to our church in that talent and spirit of usefulness which he possessed; and we sincerely tender our sympathies to his afflicted relatives, and especially to his aged father and mother.

Rev. John E. Davidson was born in Fairfield District, S. C., January 8, 1827. At an early age his parents moved

to Troup County, Georgia. When he grew up, he resided for a while in Mississippi. Blessed with pious parents and having received faithful training, he early gave his heart to God, and resolved to devote himself to the ministry.

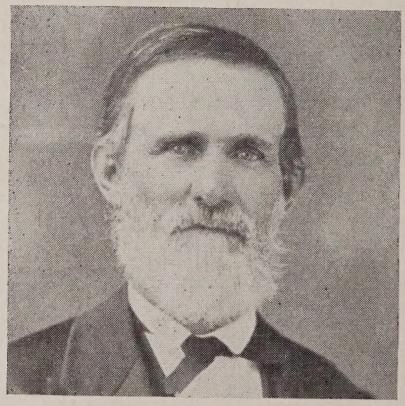
Before going to the Princeton Seminary, where he was graduated in 1853, he pursued a course of education, and was for some years usefully employed in teaching.

In 1853, soon after leaving the seminary, he was licensed to preach by the Presbytery of Tombeckbee; and at the close of the same year, he was ordained to the full work of the ministry by the same Presbytery. He was soon after sent off by the Synod of Mississippi to form the Presbytery of Red River, at its organization.

At the first meeting of this Presbytery, he was installed pastor of the Minden Church, in which relation he labored with great acceptance and with much promise of usefulness until God in the inscrutable dispensation of His Providence, removed him from the sphere of his earthly labors to his reward in his Heavenly Kingdom.

The services of Brother Davidson in the ministry were short, but marked by decided results; and in his death the church over which he was placed, has lost an acceptable and efficient preacher and a faithful pastor.

MEMORIAL—REV. J. T. DAVIDSON



Rev. J. T. Davidson was born of pious parentage in Fairfield District, S. C., April 4, 1818, made a profession of faith in 1834, was married January the 7th, 1841, was licensed to preach in 1845, was ordained at the first ses-

sion of the Presbytery of Red River in 1854, was installed pastor of the Homer Church in 1874, and died of congestion of the brain at his residence near Homer, October 21, 1881.

We are called upon to erect another tablet to the memory of our dead.

The Presbytery of Red River was organized in Minden, La., February 10, 1854, and on that day Bro. Davidson presented a letter of dismission as licentiate from Flint River Presbytery; and having been received was at his own request ordained Evangelist.

He had settled near the town of Homer in Claiborne Parish, La. When he arrived there, there was but one Presbyterian outside of his own family in the community, a Mrs. Smith, his own sister. With this small beginning, he commenced his work as Evangelist, supporting himself and family by school teaching and farming, and not receiving a dollar from the church until years afterwards.

His field was a laborious one. Roads were bad and in many cases without bridges, the churches were far apart and the membership scattering. But having a mind for the work, and a strong physical constitution, he promptly met most of his appointments, even though he had to ride through rain and snow and go around or swim swollen streams.

Several churches were organized by him. Some of these have grown whilst others owing to the migratory state of society have ceased to exist.

Bro. Davidson passed through many revivals of which he was one of the chief instruments under Providence in bringing them to a successful issue. Alabama, Vienna, Homer, and Rocky Mount Churches especially will long remember him in such meetings.

The writer was present with him at Rocky Mount. He preached twice a day for two weeks, and when the meeting was at its height this prudent man advised the cessation of the services, stating as his reason for it that the good work would go on by thus acting, whereas to push it too far would have the church in a dead state. The result proved the wisdom of the plan, for the good work went on from Sabbath to Sabbath until forty-three converts were added to the church, of whom forty have remained true to their covenant vows. This was in 1860.

No man can write a history of the good work which he has done for North Louisiana. He was ever among the

foremost of those who promoted education, temperance, morality and religion. He ever preached in the highways and hedges, compelling them to come into some one of God's churches. Many is the time he labored with our brethren of other denominations; and many of his greatest admirers and warmest friends are members of sister churches. But the church at Homer is his greatest monument in church erection. Here he commenced with nothing and in process of time erected a large, village church house with one of the largest audiences and most intelligent and godly membership belonging to our Presbytery.

But it was as a Presbyter that Bro. Davidson most excelled. He might rightly be called our "Committee of ways and means." No member of Presbytery was listened to with greater deference and his management of our Presbyterial treasury was most successful.

As a preacher he stood very high with the people. "The common people heard him gladly." As a companion, there was none more social, kind, sincere and friendly. He, in the matter of friendship was our David with many Jonathans. As a Christian he was devotedly, intelligently and consistenely pious. He emphatically enjoyed the service of his Master. And as he grew older in years, he made more rapid growth in grace. He died with the harness on.

Faithful servant of God, warm hearted christian brother, true and devoted friend, the Master "has come and called for thee." A few more days and we will meet thee again. Thou hast a little the advantage of us. But we serve the same Lord.

Bro. Davidson leaves a devoted wife, and two sons and two daughters and many grandchildren and friends, to whom one and all, we extend our heartfelt sympathy.

It ought not in this connection to be forgotten that the Rev. J. T. Davidson was a self-made man. He studied under Dr. Cunningham in Georgia but chiefly prepared himself for the ministry after he had a family. Such a life shows to the church what our young men can do "when the root of the matter is in them."

MEMORIAL—REV. SAMUEL PEASE HELME

The committee on obituaries reported the following which was adopted and ordered to be spread on the minutes and a copy sent to the family of the deaceased.

The Presbytery of Red River is again called on to record an obituary in memory of its dead. The Rev. Sam-

uel Pease Helme has passed from the footstool of God to the land of the embodied spirits. His father, Oliver Helme was a major in the war of 1812. He was a Universalist in religious sentiment; but was so liberal in his opinions as to permit his wife who was a Presbyterian to rear up their family of twenty-one children in the faith of her church. And let it be recorded as an encouragement to all mothers that of seventeen children who arrived to years of maturity not one followed the sentiments of their father; but all with the exception of two have professed another faith and joined orthodox churches.

The subject of this notice was born in Kingston, in the Valley of the Wyoming, Lucerne County, Penn., on the 8th of April, 1814. He received his preparatory education at Wilkesbarre, Pa. And his classical education at Williams College, Mass., where he graduated with fine distinction. He pursued his theological studies at Princeton, N. J., under Drs. Alexander, Miller, Hodge, Brackindge and J. A. Alexander. Some of his classmates were D. J. Waller, D. D., W. A. Scott, D. D., J. A. Lyon, D. D., and Rev. J. Franklin Ford of this Presbytery. He graduated in the Seminary in 1839.

He was converted in his 17th year under the preaching of Dr. Jno. Dormouse. Having been licensed to preach and ordained an evangelist by the old Presbytery of Philadelphia, he was employed by the Board of Domestic Missions on a tour of explorations in the western states and territories, for the purpose of examining into the practicability of establishing among the Indians. He proclaimed the Gospel as he travelled, whenever and wherever he could get a congregation and organized many of the churches now existing in the states through which he travelled.

On his return from this tour he became pastor of the church in Chester near Philadelphia. Thence he removed to Columbus, Miss., where he taught a classical school and preached to two congregations in the county in which he organized churches. He left Columbus in 1847 and was married to....., St. Louis, Mo., was called to the pastor of the Presbyterian Church in Shreveport, Louisiana. And though not installed, he acted as pastor of that church for two years and during this time the number of members increased from seven to twenty-one.

Mr. Helme built Bethel, the first Presbyterian Church in Louisiana, west of the Mississippi River; and was the fourteenth church erected under his supervision during his ministry. Since the year 1850, he devoted himself with the exception of occasional tours entirely to the education of youth.

His last sickness, heart disease, lasted nine months; and though of the most painful character, he endured his illness with patience and fortitude. He died the 11th of June, 1862, aged 48 years, two months and three days. His end was peace.

As a husband he was tenderly, affectionate, as a friend, he was steadfast and true. As an extemporaneous preacher, he was pointed and fervent. His written sermons were beautiful and ready for the press. His great fault was in trusting others too far, and thus leaning on his faith in others he made promises which he could not perform. This feature of his character made him some enemies but toward them he was never known to be the least unpleasant sentiment; for his life mixim was: "All things work together for good to them that love God; to them who are called according to his purpose."

REV. JAMES M. HALL

The Committee on Obituaries appointed at the last meeting reported the following which was adopted:

"Rev. James M. Hall, shortly after he was licensed to preach, labored as an evangelist in the Parishes of Madison, Carroll and Ouachita, supported by the Board of Domestic Missions.

"In a few years his health failed, and he moved to Jackson Parish; preached the Gospel and labored with his own hands for a support.

"He did not build on another man's foundation but gathered the congregations of Alabama, Vernon, Pine Hill and Vienna. He was ordained to the full work of the Gospel ministry by the Presbytery of Red River at its first meeting in Minden in February 1854.

"He continued to labor as an evangelist or Stated Supply till the year 1863.

"During the war he was a faithful and laborious chaplain in the Confederate Army embracing every opportunity to preach to the soldiers, and advance the cause of the Master.

"At the close of the war, he moved to Trinity in the Parish of Catahoula, and remained there about a year; teaching for a support and preaching the Gospel as he could.

"From Trinity he moved to New Orleans where he died of yellow fever in 1867."

Rev. J. M. Hall, member of Red River Presbytery, departed this life in the autumn of 1867, in the city of New Orleans.

Brother Hall was ordained as an Evangelist at the first meeting of Red River Presbytery in the autumn of 1854. He labored with zeal and energy, and was instrumental in organizing and building up several churches. He was an efficient and useful chaplain in the army during the civil war. After the war closed he removed to Trinity, and thence to New Orleans, where he died among strangers.

"These solemn providences of God say to us who remain, "Work while it is day! The night cometh when no man can work!"

(Copied from the Minutes of the Synod of Mississippi, 1868, page 562).

Historical Foundation Montreat, N. C., Jan. 16, 1930.

REV. R. S. McALLISTER

Rev. Robert Samuel McAllister, the son of David R. and Mary McAllister, (nee McMurtry) was born December 4, 1830, in Abbeville District, S. C., and departed this life in Amite County, Miss., February 5, 1892, in the 62nd year of his age. He was of a godly Presbyterian ancestry. In his veins ran the blue blood of Scotland flowing on the paternal side from the clan McAllister, and on the maternal from the Montforths. His grandfather was for fifty years a ruling elder in the Little Mountain Church in Abbeville District, S. C.

A child of the covenant, and given to God in baptism, it was the wish and prayer of his mother that he should be a minister of the Gospel, an office to which his mind seemed to have been divinely turned from early childhood. Religiously reared and pious from youth, he began his literary and scientific studies at the University of Mississippi, at Oxford, but before completion he entered the Theological Seminary at Columbia, S. C., and was graduated in the class of 1855. He was licensed to preach by the Presbytery of Yazoo (now Central Mississippi) No-

vember 24, 1855. In 1866, he was ordained, probably by New Orleans Presbytery, and installed pastor of Thibodeaux Church, La., his pastorate continuing to 1859. His next charge was the Shreveport Church, which he served from 1859 to 1861. The year 1862 was spent by him in a missionary work in which he traveled 1800 miles by private conveyance and 200 by rail, and preaching every Sabbath day. In 1863-4 he preached at Unity and Six Mile churches in South Carolina. In 1865-6 he labored at Aberdeen, Miss. September, 1870, he received and accepted a call to the church at Liberty, Miss. Here he married a most excellent lady, Miss Catherine J. Smiley, who in the course of years bore him one son and six daughters, who with their mother survive him. With this church as his centre he became bishop of a large country charge, embracing the contiguous churches of Liberty, Unity, Bethany, Centreville and Gloster. In this region and up to the time of his death was spent a most useful and fruitful ministry, in which his self denials and labors were abundant, and up to and beyond his strength, and his personal character a potent factor for Christ, his Master. His pastoral ministrations were confined to no class or denomination. While not neglecting his own home, houses of sorrow welcomed him as a frequent and comforting visitor. He took a just interest in the church generally, as shown by his regular attendance upon her courts and wise participation in their deliberations and decisions. Rearing and educating a large family, he, by the strictest economy, "buying when he had money and learning to do without when he did not," conscientiously kept out of debt yet managed to make a good appearance and to live in comparative comfort upon astonishingly small salaries.

The sermons of Mr. McAllister were above the ordinary, and delivered with earnestness and power, and were awakening and edifying. His contributions to the press, whenever his proverbial self-depreciation would permit the venture, were excellent as to thought and diction. He was, when a licentiate, a survivor of the Last Island catastrophe, and at the earnest solicitation of the editor of the Southwestern Presbyterian, he published in its columns a narrative of it which in its elegance of expression and vividness of description, has been rarely surpassed in any literature. His pamphlet on the Sabbath question entitled "Talk on a Railroad Train," has won the hearty commendation of both pulpit and press.

His soul, noble by nature and refined by grace, was lodged in a frail tabernacle. At the seminary he was the subject of frequent and copious hemorrhages from the lungs, awakening the gravest apprehensions in the minds of his preceptors and fellow-students, yet through extraordinary care, which after awhile became second nature, and to his friends an amusing trait, he managed, with the Divine blessing, not only to outlive most of his classmates, men at the time in vigorous health, but to lengthen out his life and to accomplish an amount of work for his Master seldom excelled by our strongest ministers.

He died as he had lived, in the blessed hope of the Gospel, and "devout men carried him to his burial and made great lamentation over him." The funeral services, conducted by one of his classmates and two co-presbyters, held in the church at Liberty, was largely attended. Representatives, although the day threatened rain, were present from all his churches. Old and young, male and female, black and white, filed by the open coffin of the departed pastor and looked once more upon him, "sorrowing most of all because they should see his face no more," and then the strong arms of the younger elders and deacons lifted the precious burden, and followed by the senior officers, some of them bowed with age, they bore it to the resting place chosen by himself, beneath two great trees, and then in the presence of a great concourse of people, the hands of his own officers, and to the plaintive strains of "Nearer, My God, To Thee," tenderly shoveled the sod upon the silent form, and left him to await the trump of the Archangel, not many paces from the pulpit in which for many years he had borne such faithful testimony of "Jesus and the resurrection."
(Copied from Minutes of the Synod of Mississippi, 1893, pp. 349-51.
By Historical Foundation, Montreat, N. C., Jan. 17, 1930.

MEMORIAL—JOHN TENNENT BALCH

The Committee on Obituaries reported. The report was ordered to be spread on the minutes and a copy sent the family of the deceased.

Report:

We are called for the second time since the organization of this Presbytery to record the departure of one of our brethren from this world of sin and sorrow to the land of rest and peace—from the labors of the church on

earth to the reward of the church triumphant.

Our beloved brother, John Tennent Balch, was called to his rest on the 12th of December, 1861, only three days after he had completed the 53rd year of his pilgrimage below. After a lingering illness and gradual decline of six months duration. He never, at any time during his protracted sickness, suffered any pain but there seemed to be a gradual and almost imperceptible wearing out of the machinery of his physical nature, a continual ebbing of the tide of life.

As fades a summer's cloud away
As sinks the gale when storms are o'er
As gently shuts the eye of day—
As dies a wave along the shore.

So, our beloved brother departed from the abodes of men to rest in the bosom of the Savior.

The subject of this obituary was born in Greenville, Tennessee, where he grew up and was educated, made a profession of religion and was enrolled as a soldier of the Cross.

At an age somewhat in advance of the usual time of commencing the study of theology, he made his appearance at the Halls of that renowned school of the Prophets at Princeton, New Jersey, having walked the whole distance on foot, over the mountains, hills and vales of that dreary way. Such endurance and such perseverance met as it should with its reward.

Having finished his studies at Princeton, he returned to Tennessee, and preached the first two years of his ministry in the Western District.

From thence he took up the line of his march and having crossed the "Father of Waters" he preached the Gospel for the space of eight years in the wilds of Arkansas. Thence he removed to Texas where he endured hardness as a good soldier for eight years more. Then for the laudable purpose of educating a numerous family of daughters, he came into our midst and settled near Minden, where he lived and labored and died.

Since he cast in his lot with us you all know how prompt and faithful he was, being always found at the post of duty. He could say what few if any of us can say —that the first meeting of Presbytery in which his seat was vacant was that held when he was upon that bed from which he was carried to his grave.

Brother Balch was a man of uncommon modesty, great diffidence, and unfeigned humility. He greatly preferred learning, to being heard. Hence, he rarely spoke in Presbytery unless called upon for that purpose. He entertained to an unusual degree for one of his years a respect for and deference to the opinion of his brethren, and always manifested the tenderest regard for their feelings.

He was not a great preacher but he was eminently a good man and many are the humble followers of Christ who were comforted and cheered and strengthened on their pious march to the better land by his presentation of the precious truths of the Gospel.

A stranger to ambition he walked in the vale of humility with the Savior and knew nothing of the cares and distressing anxieties that chafe the spirit and wear out the life and destroy the usefulness of those who in church or state love the pre-eminence. And yet, even this humble disciple was not permitted to pass from the scene of his toil to the rest of heaven without a dreadful conflict with the prince of the power of the air. I record it for our admonition and encouragement. Satan tempted this good brother to doubt the immortality of the soul. The writer of this memoir placed in his hands the Sword of the Spirit —the Word of God, by calling his attention to the proof from Scripture of this doctrine, with this he achieved the victory. Satan fled and left him to die in the confident expectation of future bliss.

And now brethren, let us be admonished that the time is short.

What thou doest do quickly.

We have a great work to do; and how should we be straightened till it is done. If sinners are saved thru our instrumentality they must be saved soon. For the time is short. The noon of life is past; that which is not done for the cause of Christ and for the world soon will remain forever undone by us.

Shreveport, La., March 6, 1871

Mrs. S. Conway

Dear Madam:

In compliance with our resolution adopted by the Session of the First Presbyterian Church, I herewith transmit to you a copy of a minute adopted and read to the

Congregation on Sunday morning, March 5, 1871 by the Rev. W. C. Dunlap, Pastor, and recorded in "Minutes of Session."

Very sincerely yours,

Signed: I. H. Reynolds,
Clerk of Session.

At a meeting of the Session of the Presbyterian Church, Shreveport, La., held on Sunday, February 5, 1871, Elders Levisse and Reynolds were appointed a committee to prepare a suitable minute in regard to the death of Mr. A. Conway, Ruling Elder in this church, who reported the following resolutions which were unanimously adopted:

Resolved, The Session of the Presbyterian Church, Shreveport, La., would now give official expression to the profound sorrow felt by the entire church and congregation upon the death of Elder A. Conway who fell asleep in Christ on the 31st of January 1871, aged fifty-six years.

Mr. Conway was born in New Jersey, April 27, 1814. In 1836, he removed to South Carolina and married in his adopted state. In 1851, he with his family moved to Georgia and there united with the Presbyterian church.

In 1858, he removed to Louisiana and settled near Keatchie and was elected and ordained a Ruling Elder in the church at that place.

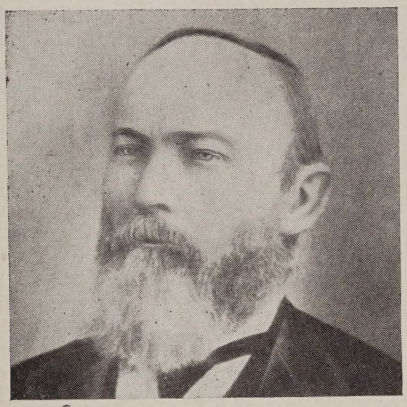
In 1868, he removed to Shreveport and was installed as a Ruling Elder in this church soon after his removal here.

The Session of this Church take this occasion to bear their testimony to his unaffected piety, his untiring zeal for the Church of Christ, his purity of life and his bright example as an humble follower of our divine Redeemer and who thus exemplified to all with whom he had intercourses the doctrines of our "Holy Religion."

Resolved, That we deeply sympathize with his beloved wife and children in this their sad bereavement, and pray that they may realize the blessed promise, "leave thy fatherless children and I will preserve them and let thy widow trust in me"'

Resolved, That the Clerk of the Session record this tribute of our Christian sympathy and that a copy of this resolution be sent to the family of the deceased.

MEMORIAL—REV. CYRUS HARRINGTON



Rev. Cyrus Harrington is the last of the pioneer preachers of Red River Presbytery. He was born near St. Pauls, Robeson County, N. C., November 20, 1826, and was brought into covenant relations to God by his mother, by baptism in infancy. His mother died when he was in his fifth year. His father, neither at this time, nor for many years after, made any pretension to Christianity but he required his children to read the Scriptures and to study the Shorter Catechism, every Sabbath when not attending public services. When very young, Mr. Harrington, from his attendance at church, played preacher with his little friends, using the horseblock for his pulpit. He said that from that time on he felt that it would be his duty to preach. However, he did not learn the Lord's prayer until he was ten years old, and he had no one with whom to converse upon the subject of religion, but his sister, two years younger than himself, until he was in his eighteenth year. Having not yet made a profession of religion, he said nothing of this matter to his father, who was anxious to have him study medicine. Having no inclination to this vocation and fearing parental authority in the matter, he felt forced to leave home, and went out among strangers and taught school. In or about the year 1847, he spoke to a Ruling Elder in the Presbyterian Church about uniting with that church, his mother having been a member of that denomination. The Elder forgot to mention his request to the Session and conse-

quently his thoughts turned to other things. Just at this time the tempter was very active. A great spiritual and mental struggle arose within the young man. God and Satan fighting for the mastery; God calling him to Himself and Satan presenting atheism as a healing salve to the troubled conscience. In after years when speaking of this terrible conflict he says, "The anguish of heart, at times, was so great that thoughts of suicide would come into my mind." Afterwards, his answer to the question, Why God should allow him to pass through such a trial was that he might fully sympathize with his fellowman and that he might be the means of succoring a brother under similar temptations. But just at this time when the boy-man most needed a strong and trusty friend, he found that best of all friends, the Lord Jesus Christ. He made a profession of faith in Christ and was received into the Baptist church in his twenty-third year. Early in Christian life Mr. Harrington engaged in a controversy with a college mate on the mode of Christian baptism. He informed us that by a close and continued study of the subject, he became convinced that affusion is most clearly taught in the Scripture. Under this conviction, he united with the Presbyterian Church in 1852 and began immediately to study for the ministry. He graduated in the class of 1853 at Chapel Hill, N. C., but never went to a theological institute. He was married August 2, 1853, to Miss Lucy Ann Roberts. In 1855, he left North Carolina and removed to Mississippi, where he taught during his residence in that state. Mr. Harrington was licensed to preach the Gospel by the Presbytery of Tombeckbee at Poplar Creek, Chickasaw County, Mississippi, 1858. He came to Bossier Parish, La., in 1859, and was ordained and installed pastor of Rocky Mount church, October, 1859, by the Presbytery of Red River. This church he served six years, giving one-fourth of his time to Mt. Zion church in Caddo Parish. He considered the location an unhealthful one, however, having lost two children at that place, and upon his request, the pastoral relation was dissolved. He then moved his family over into Caddo parish where he preached and taught school in the neighborhood of Mt. Zion, and during the short time of his stay, gave an impetus to religion, morals, and intellect that has not yet ceased to be felt. In 1868, he moved his family to Mansfield, DeSoto Parish, Louisiana. Here he found one Elder and

six members of the Presbyterian church but no house of worship. The congregation worshipped, however, in the Campbellite Church. One morning in 1872 he went to hold service in the church as usual, but on arrival found the door locked against him. For a time, he and his people occupied the courthouse. Then the Methodist brethren learning the fact, offered their house of worship which was gratefully accepted. But this being ejected by the Campbellites was a blessing in disguise for public sympathy was aroused and preparations for building a church were soon begun. In 1873, the house was commenced, and finally finished in 1878. The church was built under difficulties. Just as the framing and covering were completed a hurricane blew it down; since then, the lightning struck the vestibule and badly damaged it; and in 1892, it came near being destroyed by fire, the work of an incendiary as it was fired in three different places. The church bravely met all these disasters and at the time of his death, the membership numbered over eighty. He supplied this church together with Kingston, twenty miles distant, composed of two white and twenty colored members. In 1877 this church separated; the whites retaining the name of Kingston, since changed to Memorial, and the colored portion taking the name of Good Hope. Mr. Harrington superintended the education of a colored evangelist, Fortune Pierre, who was ordained as such by Presbytery in 1879. He also helped to superintend the education of one or two other colored candidates for the ministry for this congregation. In addition to regular appointments he supplied vacant churches in the vicinity on fifth Sabbaths. In the afternoons on his way home from these regular appointments, he preached wherever he could obtain a congregation, whether in school house, bush arbors, or private residences. Smyrna is the result of such meetings. This church was organized in 1878. He seemed never to have lost an opportunity of preaching the word to sinners. Going to fill an appointment in a neighborhood church, he met an old man, a skeptic on the subject of religion, and inquired of him the way to the church. The old man refused to give directions but began to abuse educated men and preachers who dressed up in broadcloth. Mr. Harrington listened quietly and then pointed him to Christ, who taketh away the sins of the world. The old man afterward united with the Presbyte-

rian church, became one of Mr. Harrington's warmest friends, lived a consistent Christian life and died a triumphant death, after months of suffering.

In the fall of 1882, he received from and accepted a call to Mansfield, Smyrna, Keatchie, and Mt. Zion churches. He did not give up Keatchie until January 1893, but the pastoral relation with Smyrna and Mt. Zion was dissolved in 1888. Mansfield was the only church of which he was pastor at the time of his death. The pastorate of other churches was not broken up at the desire of the churches nor because they were not prospering under his care; quite the contrary. But Presbytery thinking that it had a more important work for him to do, as an evangelist, expressed the desire that he should take the one and relinquish the other; and a desire expressed on the part of the brethren was always sufficient for Mr. Harrington. That the Presbytery acted wisely in selecting him as an evangelist has been most abundantly proved. Mr. Harrington suffered from chronic disease from the twentieth year of his age until his death but he was willing to deny himself the pleasures of home and rest; considering no sacrifices too great for the Lord, or for his church. He did not fail a dozen times in his life to fill an appointment to preach; and then only sickness prevented; and the few times he was absent from Presbytery were from the same cause. A good many years ago, a friend living in his family asked him, if he believed that he would go to Heaven, if he died. He replied, "Yes, I do, I feel that I have a big place in Heaven in my heart, already." Brother Harrington had often expressed a desire to die with the harness on and surely the Lord granted him his desire in this particular. He had just given Presbytery a description of his work, had expressed his thankfulness to God for his blessings upon his work as a whole and looked hopefully for still greater things in the near future when he was stricken by the hand of death. He died October 21, 1893. As a Christian, we know that he lived in closest fellowship with his Savior. As a father, he was tender and solicitous. As a minister, he was true to his trust; and as a Presbyter, efficient and faithful. In his death, his family has lost a loving and tender husband and father; the church a faithful consistent and active Christian; and the Presbytery of Red River an efficient member and brother dearly beloved.

MEMORIAL—REV. A. R. BANKS

Your committee to whom was referred the painful and melancholy duty of reporting at this meeting of Presbytery a suitable memorial of our deceased Bro. A. R. Banks, beg leave to tender to this Presbytery, to this church and to his family the following tribute and memorial of our lamented friend and brother.

On the 23rd of last September at his home, Rocky Mount, La., this venerable servant of God was translated into the Kingdom of God's dear love at the ripe old age of four score and three years, and his works do follow him. "My goodness, saith the Lord is in the saints in the earth and the excellent in whom is all my delight." A more guileless disciple is rarely found, a gentler spirit we never saw; loved and honored by all who knew him. He was gathered to his rest like a shock of corn fully ripe. The following historical sketch prepared by one of his children, is here offered as a part of one report, as containing information embodying facts which will doubtless interest this body. All of which is respectfully submitted: Matthew Van Lear, chairman.

"He was born in Fairfield District, S. C., June 26, 1808, consequently he was at his death, in his 83rd year. He was of Scotch-Irish parentage, his father, Samuel Banks, having emigrated from Scotland about 1797 and settled in Chester District, S. C. His mother was a woman of strong character and possessing wonderful energy. Eleven children were born and grew up to man and womanhood except one who died in infancy. There were five sons, our dear friend being the second. Although comparatively poor, their father determined to give them a good education. Mr. Banks, having a greater thirst for knowledge than the rest, went to clerking in Winnsboro, S. C., saved his money and went to Hopewell Academy in York District. While there he became serious on the subject of religion and united with the church, under the preaching of D. L. Gray. This was in the summer of 1831. Soon after this, he went to Tuscaloosa, Ala., to enter college there. He did not like the discipline, however, and took charge of a school at Pickensville, Ala. It was while teaching this school that his mind turned to the work of the ministry and after prayer, deliberately made up his mind to become an ambassador of Christ. As soon as convenient, he turned his face homeward to convey the "glad

tidings" to his aged mother which was received with grateful joy, for he was a child of the covenant and had been raised in the faith, like Timothy, the Bible, the Shorter Catechism and Creed being taught him as soon as he could lisp.

After due deliberation, he entered the Theological Seminary at Columbia, S. C. The Seminary was then under that trio of good and learned men, Drs. Leland, Goulding and Howe. He remained there 3 years. While there he witnessed that startling phenomenon, the "falling stars."

In April, 1836, he was licensed by Bethel Presbytery to preach the Gospel and having determined to take a missionary tour through Arkansas, he was ordained as an evangelist. He had received a commission from the American Home Missionary Society to labor one year in Arkansas. In April, 1836, he set out all alone for the Far West. So, with tears but a strong heart and an abiding faith in his Master, he bade farewell to kindred and friends, and entered upon his life's work.

After a long and tedious journey, he landed at Little Rock, where he had a letter of introduction to Rev. James W. Moore, one of the two Presbyterian ministers in Arkansas. He immediately began his work under many disadvantages, undergoing hardships and privations that would have discouraged many men, travelling for days on horseback, through wild, unknown regions, swimming creeks and rivers, through tempest and sunshine but always found kind hearts and hospitable treatment. All this he endured as a good soldier of Jesus Christ, working to win souls that were thirsting for the Gospel. He organized and assisted in organizing over twenty churches.

He labored in Arkansas from 1836 to 1865. After the war, being completely broken up, he moved to Rocky Mount, where he has since resided, over 25 years.

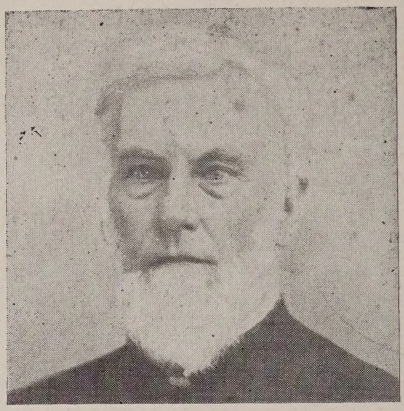
He was married in June 1838, to Miss Elizabeth Pratt a native of Hebron, New Hampshire, who was then principal of the High School at Spring Hill, Ark. They had two children, Henry Howard Banks, an able minister who died a few years ago in Asheville, N. C., and Alexander, who died when he was five years of age. He moved to Minden in 1847 and took charge of the Female College but his wife's health failing, they travelled through the Northern and New England states till her health was re-

established. Then they moved to El Dorado, Ark. and took charge of the Female Institute; there she died, September 5, 1853. May 10, 1856, he married Mrs. Mary B. Macon, widow of John T. Macon of Hardeman, Tenn. They had seven children, four sons and three daughters; all survive him but one son, Edmund Samuel, who died in 1880. His wife was the daughter of Dr. Fitzhugh of the District of Columbia. She survives him but has been an invalid for twenty years, being stricken with paralysis and unable to walk a step in all that weary time. To her the loss will be irreparable indeed, for he was her tender nurse, her guide, her teacher, for they took sweet counsel together. He cheered and comforted her and brought brightness and happiness into her sick room. His loving devotion was remarkable and often will she weep and long for his cheerful smile and soothing words.

Mr. Banks preached at Rocky Mount and Banks Chapel for twenty-three years winning many souls to Christ and gaining the love and esteem not only of his own people but of all denominations. When the infirmities of age and especially his increasing deafness pressed upon him, he resigned his charge much against the wishes of his people, they refusing to accept his resignation till he convinced them it was absolutely necessary.

He was a remarkably healthy man rarely being sick until last spring when he had a violent attack of la grippe. He recovered sufficiently to visit his son, Dr. Banks, at Pine Bluff, Ark., and from there visited ten or twelve of his old charges. He was so gladly welcomed and received so much attention, that his visit was a continued pleasure. But it was too much for his enfeebled and aged frame and he was completely exhausted on his return home, after an absence of six weeks. He had been home a week and was writing an account of his trip when he was taken with a chill. He went to bed and was never able to rise again. His mind was perfectly clear and only a few minutes before he breathed his last he spoke rationally and clearly. He was so willing to go, "just waiting for God to call him." He often spoke of the bright mansion above and of the joys that awaited him there; his only regret was in his leaving his poor invalid wife. On the morning of the 23rd he seemed to be sinking and at half past ten calmly and peacefully breathed his last and his freed spirit passed "beyond the river."

REV. WILLIAM C. DUNLAP, D. D.



Dr. William C. Dunlap was born in Maury County, Tennessee, August 14, 1817, and died at Shreveport, La., September 21, 1886, having just crossed the line of three score and ten years. His classical education was obtained at schools in his native county, and his theological training at Lane Seminary, in Ohio. He was licensed to preach in June, 1844, by the Presbytery of West Tennessee, was ordained by the same Presbytery in 1846, and commenced the pastoral work in Fayetteville, Tenn. In 1853, he removed to Lewisburg, Tenn., but was led, before the close of that year, to enlist in the army of pioneer clergymen who were entering the great field opening in Texas. After laboring in several destitute portions of that state for two years, he was installed pastor of the church at Marshall, where he continued till 1867. The year 1868 was spent in New Orleans, where he served the Thalia Street church, and in 1869 he made his final settlement at Shreveport, and devoted the remaining 18 years of his life to the Presbyterian church of that city.

Dr. Dunlap's ministry thus extended over a portion of forty-one years. His labors were inspired by a faith in Christ which was as strong as it was simple, by a love

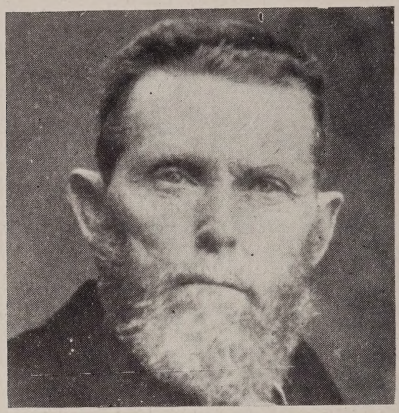
for his Savior which had in it something of the ardor of St. John, and by a broad and catholic benevolence which reflected in its limited sphere the holy passion of his Divine Master. His ministry, which was uniformly successful, achieved its most signal results at Shreveport. He found the Presbyterian congregation in that city in a weak and dispirited condition. They were not even in the possession of a suitable house of worship. Under Dr. Dunlap's patient and judicious supervision, the church grew rapidly in numbers and efficiency, the constituency became united in feeling and purpose, and grew quick in zeal, a large and even elegant sanctuary was erected, and the nursling over whose cradle the gentle pastor had watched, had grown before his death into the proportions of a noble manhood, and now ranks as one of the foremost churches of the Southwest. The members of the Synod will recall the generous hospitality with which they were welcomed to the homes of Dr. Dunlap and his people a year ago, and as they reflect that the dignity of form, the kindly aspect and the heart-warm utterances of their departed brother are to be seen and heard no more, will mingle with their gratitude to God, that such beautiful lives have been given to the world, a sigh of mutual sorrow that the greetings of earth are so surely and so speedily to blend with its farewells.

The respect in which Dr. Dunlap was held by his townsmen, is shown by the fact that the day of his burial was observed as a day of general mourning in Shreveport. "We left him," says a loving biographer, "in that humble but honored grave, hard by the church in which he labored, lying almost beneath the shadow of its spire, and where his tombstone will echo back the strokes of its bell, and where the pathway will be often trodden by the feet of young and old who loved the living pastor, and will long keep in memory the departed friend."

(Copied from the minutes of the Synod of Mississippi, 1886, pp. 1088-9)

By Historical Foundation, Montreat, N. C., Jan. 16, 1930.

REV. JOHN GLASSELL



"Rev. John Glassell was born at Torthorwald, Va., August 16th, 1828. Married July 18th, 1850 Mary Foote Thom, born in Culpepper, Va., November 1828, daughter of George and Ellen Housborough Thom. She died Jan. 17, 1890. Nine children were born to them, one little daughter dying in infancy. Five of his children are still living (1929) and 25 grandchildren, and 30 great-grand children. Mr. Glassell received his academic education at Fredericksburg, Va., and graduated A. B. at Princeton University in 1847. Until 1859 he engaged in farming in Culpepper County, Va. Then he moved to De-Soto Parish, La., to engage in cotton planting. He served in the Confederate Army 1861-65, He was long an elder in the Presbyterian Church and was ordained to the ministry in that Church in 1884."

Mr. Glassell was a faithful elder in the Mansfield church, and attended his first meeting of Red River Presbytery in 1866, after which he was frequently the representative of Mansfield church in Presbytery. He was devoted to the Mansfield church and stood with her when others left. And during her most trying period, when no preacher could be secured, it was this faithful elder who tided her over the rough and uncertain waters and made it possible under God for her to live. He early established the habit of telling Bible stories to the Sunday School (he was a deep Bible scholar) and when no pastor could be secured to preach, he entered the pulpit and told

these same stories and others to the waiting congregation. In this way he kept up the Mansfield church.

Word came to Presbytery of his efficiency and acceptability in the pulpit. Presbytery had already appointed him along with others to conduct public worship in churches in 1867. And now comes a demand by need and providence that he should take another step. Accordingly a petition signed by many members came before Presbytery asking that Mr. Glassell be ordained to the Gospel ministry. In response to this general call, the Presbytery recognized the call of God and ordained him to the full work of the ministry at Monroe on October 14th, 1884. While Mr. Glassell had not taken the Seminary course and had to enter as an extraordinary case, yet he knew the Bible and he knew the catechisms of our church. He preached his ordination sermon on the text, Heb. 11:1, which was accepted as satisfactory, as were all the other parts of trial.

Mr. Glassell continued to exercise his ministry at Mansfield and many other points in the Presbytery. He organized many Sunday Schools around Mansfield, where he also preached. He served the Oxford church in an important period of her life. He was pastor when the present church building was erected and dedicated. He also had a part in the academy which Presbytery established at Oxford for a while. He would also take long trips on horseback to make appointments to preach, notably as far North as Mount Zion church, in North Caddo Parish.

Mr. Glassell endeared himself greatly to the Presbytery. He was a faithful member. And when his health got so bad that he could not attend, the Presbytery did not forget him. On an occasion of his severe illness in 1902, the Presbytery passed the following tender resolution: "Whereas, it has pleased Almighty God in his infinite love and mercy to spare the life of our beloved brother and fellow laborer, Rev. John Glassell, and permitted him to meet again with the Presbytery, to which he has given so many years of faithful service, Presbytery desires to express to Bro. Glassell their appreciation of his faithful labors and rejoice greatly in that he is able to meet with us again. And in recognition of the gracious hand of God upon him in sparing his life until nearly four score years, therefore be it resolved, that this Presbytery give expression to its gratitude to God for sparing this

brother so long to us by a prayer led by Brother Shive."

Mr. Glassell lived after this for several years and died and was buried at Mansfield in 1909 with a ripe Christian character and full of good works which he had done in faith. His works do follow him, his Presbytery cherishes his memory, and his children of three generations rise up and call him blessed.

REV. C. S. DOD

Rev. W. C. Dunlap reported the following minute in regard to the death of Rev. C. S. Dod, which was adopted:

"Rev. C. S. Dod was born in Elizabeth, New Jersey, May 15, 1814. He graduated at Princeton in 1833. The following year he was appointed classical tutor in the University of Georgia. Afterward he became principal of the male academy in Darien, Ga. On the 11th of April, 1838, he married Miss Jane Harrison of Darien. He filled the chair of mathematics in Jefferson College, Canonsburg, Pennsylvania, until sometime in 1840. Then he was four years principal of Darien Academy. In 1844 he was ordained to the ministry of the Gospel and became pastor of the Presbyterian church in Holly Springs, Miss. For seven years, he was president of the West Tennessee College, Jackson, Tenn. From 1861 to 1869, he was pastor of the Presbyterian church in Plaquemine, La. Then he spent three years teaching in Shreveport and in preaching to Mt. Zion church and destitute places until he was invited to become evangelist in the Presbytery of New Orleans. In this service he was engaged up to the time of his death which occurred in Centerville, La., on the 23rd of November, 1872, in 58th year of his age.

"Rev. C. S. Dod was a ripe scholar, a successful educator and a strong defender of the doctrine of the Bible, the form of government and the disciplines of the church of his choice. His faith in Christ was child-like, his prayers humble, devout and appropriate. He made the prizes of God's house a special study and to him the church is indebted for the withdrawing of many prosy pieces and the introduction of many sweet and new psalms and hymns into our hymn book.

"But he has ceased from his labors. God has taken him to his rest. And that Savior he preached to others was precious to him in death."

MEMORIAL—REV. PHILO CALHOUN

The Committee on the Obituary of Rev. Philo Calhoun offered the following paper which was adopted, viz:

"Died in Vienna, La., July 29, 1872, after an illness of about two weeks, Rev. Philo Calhoun, aged about 66.

Bro. Calhoun was born in Green County, New York, about 1806. He graduated with distinguished honor in Union College in a class of eighty. Shortly after he went to Virgina and taught a private school in Prince Edward. H. W. Allen, afterwards governor of Louisiana was among his pupils. In the fall of 1828, he made a profession of religion under the ministry of Rev. A. Nettleton, whose memory in that section is still fresh. In 1829, he solemnly consecrated his life to the service of the Lord in the work of the ministry. Having prosecuted a regular course of preparation in Union Theological Seminary, Va., in the fall of 1832, he was licensed by Hanover Presbytery to preach the gospel. His first labors were in Washington, N. C., then in.....churches, Virginia. Here he labored with fidelity and zeal till he was called to the chair of mathematics in Washington, now Washington and Lee College about the year 1836. This important post he filled with distinguished ability until the year 1851 when he retired to fill other important positions.

About the year 1860, we find him at the head of the Female Seminary in Houma, La. During the war which followed he devoted himself exclusively to the work of the ministry. At its close he accepted a professorship in Oakland College, Miss., which he filled with ability and usefulness. In the year 1870, he visited Texas, whither his name as an educator had preceded him. But about the beginning of 1872, he consented to supply the vacant churches in Jackson Parish, La. Here in the diligent discharge of his duties in the town of Vienna on the 15th of July, he found himself somewhat unwell. In a short time, first bilious and then typhoid fever developed itself. Thus, he lingered apparently suffering but little until the 29th when he calmly fell asleep in Jesus.

About the year 1835, Bro. Calhoun was united in marriage with Miss Martha A. Reid, daughter of Rev. W. S. Reed, D. D., Virginia, a lady every way eminently fitted for a minister's wife. She preceded him to their heavenly home about two years. Of their children three sons and one daughter survive them.

Our beloved brother loved to preach the gospel. The years devoted to teaching were also years devoted to preaching.

"Servant of God well done!
Rest from thy loved employ;
The battle fought, the victory won
Enter thy Master's joy."

MEMORIAL—D. A. CAMPBELL

Duncan Alexander Campbell was born near Union Church, Moore County, N. C., July 4, 1805. His father was the son of Rev. James Campbell, of Ayrshire, Scotland. His mother was Isabella Ochiltree. He received his education under Rev. Murdock McMillan and Rev. Daniel Lindley (afterwards a foreign missionary) and lawyer Duncan McLauren. He paid his way to the Seminary by teaching school. A tract called "The Swearer's Prayer" and hearing his name called while diving in a mill pond in the town of Fayetteville, led to reflection and ultimately to conversion, in the year 1820, when he became a member of the church in Fayetteville, N. C. He at once joined a prayer meeting, started a Sunday School to which he read "Village Sermons" and began to exhort. Quitting the latter trade and feeling it his duty to preach the gospel, he was taken under care of Fayetteville Presbytery in 1826 and placed under the care of Revs. Murdock, McMillan and Daniel Lindley. He walked to Union Seminary in 1826. His money giving out, he taught school and studied under Dr. Plummer. He passed two years 1830-1832 in Princeton Seminary. He supported himself by doing missionary work for a minister in the city of Philadelphia, during his vacation. He was licensed at Clinton and ordained by his Presbytery in Black River Chapel, along with Evander McNair and Hector McLain, in 1832. He was pastor to Black River Chapel, and during his pastorate he organized Long Creek church. He was married to Miss Margaret Kerr of Black River Chapel in 1834; and the same year left North Carolina, with a colony and settled in Columbus, Miss., and preached to that church; and also to Starksville; Rev. J. N. Carothers being the only other preacher in the country. He saved the Columbus church to the Presbyterians from the Congregationalists. Removing to Lauderdale County, Miss., in 1835, he organized Marion, Bethesda and McLaurin churches in

Mississippi; and in Alabama, Painville church. In Kemper County, Mississippi he organized Smyrna, Scooba and Cookville churches. He went to Bradan in 1850; reorganized Brandon church and organized Mammouth, .Cato Springs, Hebron, Bethel, Calvery, in Smith County and Farmington, in Franklin County. Some of these churches are defunct, and some are merged into places on the railroads; but many of them are today, living churches. In 1860, with his nephew, Rev. Robert Campbell, he organized Hazlehurst and Monticello. In 1872, he came monthly into Louisiana, finally settling at Rayville. In process of time, he organized Alto, Rayville, Enon and Mt. Olivet, revived Union and reorganized Trinity, making more than twenty churches organized and reorganized by him.

His manner of work.

From the aforesaid facts we learn that he was a great worker. In 1834, he began work in the Choctaw County, without a salary and passed the prime of life, without a proper support from the churches. His wife, with a head slave manager, made a support for her husband, two sons, four daughters and several families of slaves. His plan of work was as soon as he could get a church, or number of churches, strong enough to support a minister, to introduce one and then hunt a new field for himself. He held many revivals in North Carolina, Mississippi and Louisiana, and was the means of bringing many into the church, some of them eminent preachers of whom Revs. Granville Story and Martin Trawick are examples. At the time he came into Fayetteville Presbytery, it had nearly gone down, having only four old preachers in it; and when he came to us from Central Presbytery of Mississippi it was to save Red River Presbytery from a like threatened fate, from paucity of members. Even after he was eighty years of age and quite feeble, it was necessary for him to be summoned by telegram to attend the meeting of the Presbytery at the Alabama church in order to prevent the meeting from being a failure, through lack of a quorum. This shows that he was ever in the vanguard and brought strength in times of weakness and peril. He lived long enough not to dread failure from such a cause. Though he passed the greater part of his life in evangelistic labors, yet he made a good pastor. From 1878 to 1886 he was pastor of Alto and Union churches, La. Though his life was eminently spent in good works yet

after giving the foregoing facts to his wife in his 83rd year, he paused and said, "My life is a blank." This shows that he was not only a great worker but a very modest man. He was also a very good man, and the people loved him dearly and now often speak of him with loving reverence. He was also a man of strong convictions and was ready to sacrifice everything else for what he believed to be the crown rights of the Lord Jesus Christ; and in some respects, he was a very gifted man. He knew the Bible, the Confession of Faith and Catechisms better than most men. Finally as he had lived in the faith, so he died in the faith of God's elect, in Rayville, La., 1892, and we think that with Paul, the aged, he could say, "The time of my departure is at hand. I have fought a good fight, I have kept the faith, henceforth there is laid up for me a crown of righteousness which the Lord, the Righteous Judge shall give me at that day; and not to me only, but to all them, also, that love his appearing."

MEMORIAL—REV. T. H. CLELAND

The Committee on Obituaries reported on the deaths of Rev. T. H. Cleland and Jesse White, a candidate for the ministry:

Of Rev. T. H. Cleland:

"The brother in the ministry whose departure from the scenes and toils of his work we are called to record, Rev. T. H. Cleland, was born in Kentucky, November 16, 1821. Born in a family of culture, intellectual and religious, he was early trained to the service of the sanctuary. He graduated at Center College at the age of 19, finished his theological studies at the Princeton Seminary, and when 23 years of age entered upon his ministry at Lake Providence and Pecan Grove where for eight years he served as pastor having always the support, confidence and affection of his people. But a field of more importance required the severance of this pastoral relation. Few of our ministers have preached to as great a number of servants as those who honored his ministry in Carrol parish. He continued a similar work upon his removal to Natchez. He entered upon an admirably arranged service to the colored people of that city, preaching in a commodious chapel erected by the first church (Dr. Stratton's) which he also served and the second church located on the outskirts of the city. The intervention of war broke up

his relations to the Natchez field of labor but he exercised his ministry at Pine Ridge and at Union church and at the close of the war took charge of an important educational enterprise in Fayette Female Academy. The death of his wife compelled the surrender of the institution to others.

Subsequently under pressure of ill health, he remained without a regular charge until 1871, when he became the acting pastor of Delhi church and also engaged in teaching. This double duty made his life a laborious one and in the course of years injured his health. After a brief illness, he passed to his rewards and rest on the 17th of February 1876.

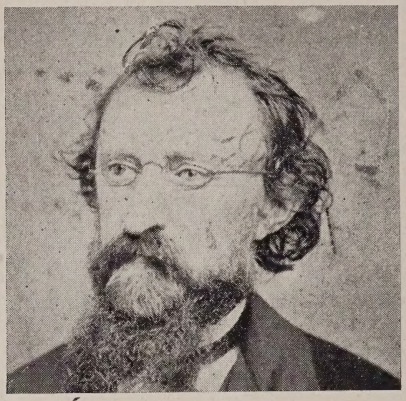
It is our duty and privilege to record our estimate of his irreproachable character, of his fidelity to the trusts committed to him and our deep sense of loss sustained by the Presbytery. He was a scholar of fine culture, a friend and brother beloved, a minister eminent for the accuracy of his teaching in the pulpit, a son of consolation, affectionate in entreaty, persuasion, in his method of winning souls to Christ and blessed by visible fruits of his long continued labors of love.

The memory of him lies embalmed in the hearts of many who were guided by his counsels and led by him to the fold of God. His death was marked by calm and happy anticipation of the promised rest of heaven, while to us remains the sorrow of parting from him, and to the people of his late charge and to our Presbytery the mournful regret at the loss of his labors in the field where the harvest is plenteous and the laborers are few.

Of Jesse White:

Jesse White one of our colored cndidates for the ministry died March 12, 1878, in the 33rd year of his age. He was a good man, humble, sincere and eagerly desirous of doing good. His life was such that we have the comfortable assurance that the Master has called him to his reward on high.

MEMORIAL—J. E. C. DOREMUS, D. D.



The Committee on Obituaries reported the death of the Rev. J. E. C. Doremus, D. D. and offered the following paper which was adopted by a rising vote:

Rev. J. E. C. Doremus, D. D. was called away from his work on Saturday the 16th day of November, 1878, at his residence in Vienna, La., at 5 A. M. His wife had been in New Orleans all the summer where she had been to visit a beloved daughter and was unable to return to Vienna on account of the yellow fever. He was greatly distressed on account of the absence of his wife and daughter. She could not return home and he could not go to her. He was sick several times during the year and keenly felt and mourned the absence of his wife. She returned only one week before his death and found him unwell. He preached twice on Sabbath though suffering from severe cold. On Tuesday he was prostrated with pneumonia. On Friday he was much worse and Saturday morning at 5 o'clock he calmly breathed his last. On Sabbath his body was taken into the church he loved so well and placed before the pulpit from which he had so often proclaimed the Gospel with such tenderness that many who heard were persuaded to love the Savior. Services were held in memory of the beloved pastor conducted by Rev. J. T. Davidson and the large congregation were exhorted to remember his teaching and prepare to meet him at the judgment seat.

Dr. Doremus was born in New Jersey, October 16,

1816. His father moved to the city of New York when the son was four years of age. He graduated in the University of New York and went to Springfield, Ill., where he commenced the practice of law. From there he came to New Orleans for the purpose of prosecuting his profession. But attending the funeral of a young minister, he felt it his duty to abandon the law and prepare at once to preach the Gospel. He was taken under the care of the Presbytery of New Orleans and soon licensed and shortly afterwards ordained. He preached in Jackson, La., and also taught in the college. He was then elected Professor of Latin and Greek in Oakland College and taught there several years with great acceptability and success. He was then elected President of Aranama College, Texas. The war came on and the young men left the peaceful halls of science for the fields of battle. He was then installed pastor of Grosselete Church where he remained during the war. After the war he came to Baton Rouge where he preached and taught several years, until he was chosen agent for the Southwestern Bible Society. He faithfully and assiduously discharged the duties of that office. Visiting various places in the interest of the Bible Society he came to north Louisiana where he was so pleased with the people that he decided he would be willing to leave the city and settle as the pastor of a country church. He was elected President of Minden College and remaining there only a short time he moved to Vienna as teacher and preacher. He taught one year and then devoted the whole of his time to preaching to Vienna, Alabama and Vernon churches. He soon had a handsome church erected at Vienna and refitted the old one at Alabama. He was incessant in his labors as a pastor preaching the Gospel and visiting the people. He fell with the armour on preaching twice on the Sabbath before his decease.

Dr. Doremus was a thorough scholar, a polished and christian gentleman, a true friend and a very pleasant and interesting companion. But he is gone, we will meet him no more at Presbytery and Synod but we will all meet him at the General Assembly of the Redeemed."

MEMORIAL—REV. JAMES A. McLEES

Rev. James A. McLees departed this life at his home in Ruston. La., on September 1st, 1899. He was a native of South Carolina, educated at Columbia Theological Seminary, and came to Louisiana in 1879. He took up the work but recently laid down in the death of Dr. Doremus, consisting of the pastorate of the Alabama, Vienna and Vernon churches. When the railroad from Vicksburg to Shreveport was completed through Ruston, be began preaching in Ruston and soon organized the Church in Ruston. This was accomplished on October 3rd, 1884.

"When Brother McLees came to this field in 1879, the Alabama congregation was worshipping in a log house. In a few years he removed his congregation into one of the most comfortable and commodious country churches in all north Louisiana. He also built a neat house of worship at Ruston. Ordinarily the erection of a church is a great undertaking, but owing to the circumstances connected with the two above mentioned, the work was a most gigantic one. The Alabama congregation consisted of a few poor and struggling farmers with large families of small children, while that of Ruston was made up principally of ladies and only a few of them. These neat and comfortable houses of worship stand as memorials of his

energy and perseverance in the Master's work."

"He was a noble, upright, Christian gentleman, full of faith and good works.....As a preacher he was not eloquent, but his sermons were replete with the marrow of the Gospel, and full of food for the spiritually minded. In manner and speech he was sedate, and pure and artless as a child. Possessed of a sweet and placid countenance, he soon won his way to one's confidence. When engaged in religious conversation, the scintillation of his eyes, the warmth of his language, and the animation of his mind, indicated a heart on fire in the cause of his Lord.

"Mr. McLees possessed in a marked degree the faculty of adaptation to his environment. Like Paul, he could be all things to all men. He was thoroughly informed in the Word, and one of the best expositors of it. He never failed to bring from this treasure house of God, things both new and old. To him the brightest and most precious jewels of divine truth lay right upon the surface, and with easy grace and naturalness, he could give to God's children their portion in due season.

"His judgment on the moral quality of actions was most acute, and as a counsellor he had no superior. Wise above his fellows, he was an ornament to the church, to the Presbytery, and to the community in which he lived.

Brother McLees was a model pastor. Rich and poor were alike to him. The afflicted of every degree and condition were the objects of his sympathy and solicitude. Just a few hours before his death, he sat ministering to a sick, railroad man.....and directed his soul to the Lamb of God who taketh away the sin of the world.

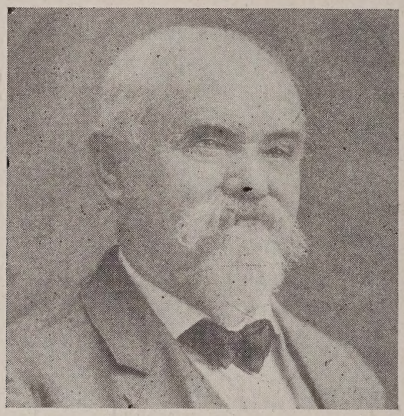
Mr. McLees was honored four times as moderator of Red River Presbytery and also served the Presbytery as stated clerk.

Mr. McLees was married to Miss Ellen McMurray who survives him, together with 4 children born of this union. Mr. McLees was buried in Ruston where most of his min-

isterial life was spent and where his name was like ointment poured forth.

"Blessed are the dead which die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labors and their works do follow them."

MEMORIAL—CHARLES SCHULER



COL. CHARLES SCHULER

He had the distiction of attending more meetings of Red River Presbytery than any other layman in its history.

In recording the death of Charles Schuler, the Presbytery of Red River bears testimony to his work as a Christian, who was loyal to the duties of life in relation to State, Home and Church.

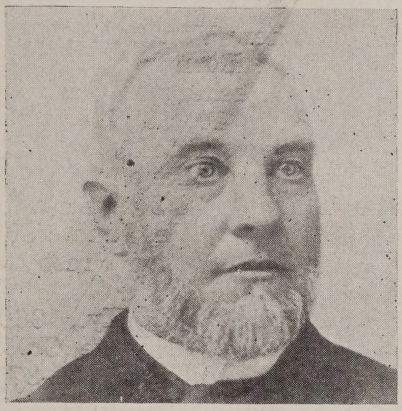
He served as Ruling Elder for a quarter of a century, and as Treasurer of this Presbytery for a number of years, performing faithfully the work to which the church called him.

He was ever ready to respond to the voice of God, wise in his counsel, persistent and efficient in the prosecuiton of such plans for the advancement of the Kingdom of his Lord and Savior as were committed to his hands.

We shall miss him but rejoice in the influence of such a life given, as it was, to God.

We extend to his afflicted family expressions of our sorrow at his removal from us and sympathize with them in this painful dispensation of an unerring and a loving God.

REV. MATTHEW VAN LEAR, D. D.



Rev. Matthew Van Lear, D. D., was born in Williamsport, Md., April 10, 1827. His father was Dr. William Van Lear, (M. D.) and his mother, Susan Graham Van Lear. Dr. Van Lear lost his father when only one month old, so that his training and Christian nurture depended upon his mother, with the faithful co-operation of his uncles. After his mother's death in 1855 he was under the supreme control of these two uncles and lived with them on the ancestral estate—Mt. Tamney—in Washington County, Md. He graduated from Princeton in 1858, and from Danville Theological Seminary in 1860, and in that year took charge of Bethel Church in Scott County, Ky. At this time he also served the Woodford Church in Woodford County. In 1862, at Alexandria, Va., he was married to Miss Isabella Atkinson. In 1864, he resigned the Woodford church that he might accept a call to Horeb church in Fayette County, continuing the pastorate at Bethel until 1874, when he was called to Winchester, Ky. He remained there until 1887, when he was called to the First church at Shreveport, La., a most happy pastorate for 14 years until ill health caused him to resign. In 1901 he accepted a call to New Providence church in Mercer County, Ky., where, after a most faithful and loving service, he was called to his reward June 2, 1903.

His descendants living in Louisiana are: two daughters, Miss Belle Van Lear and Mrs. A. M. Leary, and one son, W. G. Van Lear, six grand-children, Van Lear Leary,

W. Penn Leary, McIntyre Leary, Jr., Graham Leary, Isabella A. Leary, and Flavia M. Leary.

Rev. Matthew Van Lear, D. D.
Born
Williamsport, Washington County, Md.
April 10, 1837,
Graduated
Princeton College, 1858
Danville Theological Seminary, 1861
Licensed by Carlisle, June, 1860
Ordained West Lexington Presbytery Oct. 1861
Pastor
Bethel Church, Scott County, Ky., 1860 (61-73)
Bethel and Horeb Churches, Fayette Co. Ky., 1864-73.
Winchester, Ky., 1878 (73-87)
Shreveport, La., 1887
New Providence (pastor-elect) 1902
Moderator Synod of Kentucy, 1878
Died at New Providence, Ky., June 2, 1903

"They that be wise shall shine as the brightness of the firmanent; and they that turn many to righteousness as the stars forever and ever."

See records of Transylvania, Presbytery Vol. 2, page 305

MEMORIAL—ROBERT ALLAN HADEN

We note with sorrow the death of Rev. R. A. Haden, a member of this Presbytery, and a missionary to China. We subscribe the following brief memorial of his life and work as part of our report:

Robert Allan Haden was born near Keatchie, La., August 13, 1865, and on February 17, 1917, was drowned in the Mediterranean Sea, having taken passage in the troop ship Athos, which was sunk by a submarine. A pathetic feature of this painful tragedy is that he was on his way from his station in Soochow, China, to join his family in Switzerland, from whom he had been separated for some time.

He went to China as a missionary in 1891, and was in faithful service in that capacity when called to the fuller service in the Heavenly Kingdom above. He was a member of the Smyrna church when received into the membership of Red River Presbytery, as a minister of the Gos-

pel of Jesus Christ. His last visit to this country was made in 1910-11 during which he did much to arouse interest in Foreign Missions. According to reports received, he had been rescued from the sinking ship and went back striving to save others, and so lost his own life. This was in keeping with the great work to which he so tenderly and lovingly devoted himself for more than a quarter of a century.

Grieved because of his passing from us, rejoicing in the work he accomplished at the cost of great self-denial deeply impressed by the manner of his heroic death and grateful to God for the example set forth, both in his life and death, this Presbytery herewith records its appreciation and affection, its interest in the stricken family (some of whom are in his home-land) and its cordial sympathy with them all.

And it is directed that Presbytery be now led in prayer by the Moderator, commending them to the God of all comfort, beseeching that the Divine blessing rest upon them, and that in the contemplation of his devoted life, the church may be led to a deeper faith, stronger courage and to more earnest endeavor in the great cause in which he so nobly gave his life.

MEMORIAL—REV. G. G. WOODBRIDGE

George Grant Woodbridge was born in Henderson, Ky., on September 26, 1854, and died in Shreveport, La., on February 15, 1920. During a period of life of more than 65 years, he achieved such attainments in influence, ability, and worthy living as to make a memorial of his life most desirable as an acknowledgement of his service, and as a source of inspiration to all.

He had the distinction of being the descendant of a long, unbroken, line of ministerial ancestry. The record extends back to Rev. John W. Woodbridge, who was born in 1493, ten years after the birth of Martin Luther, and 16 years after the birth of John Calvin. After the first, there followed eight other ministers who bore the the name of John Woodbridge in regular succession from father to son, until 1784, when Dr. Sylvester Woodbridge, a physician was born, whose son Rev. Sylvester Woodbridge, was a pastor in New Orleans from 1833 to 1860.

The son of Rev. Sylvester Woodbridge, Jaheel Woodbridge, was the father of the subject of this sketch. He

was 50 years in the Southern ministry, and was pastor at Wesson, Miss., at the time of his death in 1886. Of his five sons, three became ministers and two ruling elders in the Southern Presbyterian Church. One son, Rev. W. G. Woodbridge retired, is now living in Seattle, Wash., and another, Rev. Samuel I. Woodbridge is a missionary of our church in Shanghai, China.

The mother of G. G. Woodbridge was Louisa Caroline Ligon, who was born in Athens, Ga., and was married to Rev. Jahleel Woodbridge, in 1852, while he was pastor at Baton Rouge.

As a young man, George G. Woodbridge made the most of the scanty opportunities for education afforded by war conditions. He taught school in Maryland; then in Missouri; and finally entered Southwestern Presbyterian University at Clarksville, Tenn., to receive training for the ministry. He was licensed to preach by the Presbytery of Mississippi early in the eighties, and he began his ministry within the bounds of the Synod of Mississippi. After serving other fields in the Synods of Texas and Arkansas, he came to the Synod of Louisiana, and was received into the Presbytery of Red River on October 17, 1902, in whose bounds he continued in active service until his death. He served as pastor, of the following churches in our Synod: Belcher, Dixie, Minden, Keatchie, Plain Dealing, Banks Chapel and Benton.

Our brother added new honor to a name already distinguished in the Presbyterian church for highmindedness, ability, and consecration. He loved his church and tolerated no encroachment upon the highest ideals of Presbyterianism. He was zealous in upholding the church's laws, standards, and worthy traditions, and was at all times gentle unselfish, and lovable. His earnestness and faithfulness extended to every duty that devolved upon him. He was a good student—careful in the preparation of his messages—a thoughtful pastor, and, despite the handicap incident to the deafness which came upon him in his last years, he was a delightful companion.

The surviving members of his family are his wife, Mrs. Mable Jordan Woodbridge, to whom he was married on August 15, 1918, and a daughter, Mrs. S. E. Sentell, of Dixie, La., whose mother, formerly Miss Rosa Lee Baldwin, of Greensburg, La., died July 22, 1907.

We rejoice with these in the rich heritage of memory

that is theirs, a heritage in which we, as his co-workers and members of his ecclesiastical family, claim also the right to share. He comprehended his trust, and to that he kept faithful with singleness of aim. He did not stoop, nor lie in wait for wealth or honors or worldly state. But with rare consecration of time and talent he gave himself to the service of God, his church, and his fellowman, and now has joined

"The choir invisible
Of those immortal dead who live again
In minds made better by their presence."

See minutes Synod of Louisiana, 1921, pages, 109-110.

Copied by the Historical Foundation of the Presbyterian and Reformed Churches, January 13, 1920, Montreat, N. C.

MEMORIAL—REV. EZRA JOHN DURHAM

Ezra John Durham was born in Mollington, Oxford, England, July 28, 1857, and died in Mansfield, La., Nov. 20, 1922, in the 64th year of his age. His father was Rev. John Durham, a Methodist minister. The father came to America with his family consisting of young Ezra who was at the time 12 years of age and a brother and sister who were younger, the mother having died in England. They made their home in Honesdale, Pa., where Ezra Durham grew to young manhood. He united with the church of his father's faith in his childhood and entered the ministry of that church as a young man. In 1883 he was married to Miss Elizabeth Thornell of Kansas, Ill., who died in Mansfield, La., Oct. 28, 1917. Four children survive them, viz: J. D. Durham, Fort Worth, Texas; W. F. Durham, Bridgeport, Texas; C. O. Durham, Victoria, Texas, and Mrs. Marguerite Durham Sanders, Mansfield, La.

Rev. Ezra Durham's services as a minister extended over a period of almost 45 years.

He had been the beloved pastor of the Presbyterian church in Mansfield, La, for eight and one-half years at the time of his death.

Though deprived of the privileges of a high education in schools and colleges, yet he attained a ripe scholarship by self education and was remarkable for his culture. In the pulpit he was an able exponent of the gospel, eloquent in speech, forceful, earnest and tender.

For many years he was afflicted with deafness and

was otherwise a constant sufferer from pain, yet he was cheerul, patient, gracious in spirit and active in his ministry of love till the very end.

REV. JOEL C. RHODES

Rev. Joel Carl Rhodes was born in Green County, Ga., 38 years ago. Early in life he united with the old Bethany Presbyterian church. In his early manhood he entered business in Atlanta, Ga.

Soon he felt the call to the ministry. He spent one year in the Presbyterian college, Clinton, S. C., after which he completed his preparation in Southwestern Presbyterian University at Clarksville, Tenn., receiving his A. B. and B. D. in 1917. He was licensed and ordained by the Presbytery of Atlanta. He entered the service of his country during the World War.

He served the churches of Jonesboro, Stockbridge, and Roswell, Ga., before entering upon his last work in the Ferriday and St. Joseph churches, Louisiana. After a brief illness he passed to his reward and was buried in Bethel Springs, Tenn.

He is survived by his wife (formerly Miss Pauline Stovall) and four children, his father, two brothers and four sisters. Mr. Rhodes was highly esteemed by all who knew him. His unusual success in his brief ministry, and the marked sympathy, love, and devotion of his people are high testimonials of his rare gifts as a pastor and preacher. "By their fruits ye shall know them." The years of his labor were few, but his crown will be bright and unfading.

The Presbytery of Red River hereby places upon her records this memorial of our deceased brother, Rev. J. C. Rhodes, who was called from his earthly labors to the heavenly kingdom on February 23, 1927. Mr. Rhodes died in a Natchez (Mississippi) sanitarium after a brief but severe illness in which he bore witness to his unfailing faith in God and the word of his grace. Mr. Rhodes was born in Georgia and much of his ministry was in that state. He came to us the first of January, 1926, taking charge of our Ferriday-St. Joseph churches, where he served most faithfully and efficiently. His work, though brief, will abide and his memory will be most tenderly cherished by the Presbytery and by the whole constitu-

ency of his parish. This is another deep mystery of Providence (for he died in his 36th year and in the height of his usefulness) which we do not question, knowing that "He makes no mistakes."

We express our sympathy to his bereaved widow and four little children and commend them to God for his tender care.

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